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World Dominion and The World To-day

An International Review of Christian Progress

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The next issue will be published on July 1.

Annual subscriptions (six issues), 10/-, post paid. Single copies, 1/6 (1/8 including postage). The Journal can be obtained from W. H. Smith & Son's bookstalls, ordered through any newsagents or from Mildmay Centre, London, N.1.

The Trade can be supplied direct from Marshall, Morgan and Scott, Ltd., 33, Ludgate Hill, E.C.4, or from Horace Marshall and Son, Temple Avenue, E.C.4.

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An International Review of Christian Progress

Vol. XXVII. No. 3 **May-June, 1949**

EDITORIAL

Evangelism

INTEREST in evangelism is growing apace and during the past year the Church of England has been preparing for the campaign which begins on 14th May and opens with a procession of ten thousand people and a dedication service in St. Paul's Cathedral. Following this, evangelization will be carried on in halls, churches, schools and universities, and in the open air. Broadcasts and intensive publicity will be features of the campaign. Follow-up work will be kept going for a period of three years in continuous parish evangelization in London. In this the Christian " cells " movement will play a prominent part.

The World Council of Churches Secretariat for Evangelism has followed its Memorandum on Evangelism in America with "Quarry Article " No. 32, which provides interesting information about evangelism in Great Britain, Sweden, and Switzerland. The number of activities whose main purpose is evangelism is most heartening. From this article we quote the following paragraph:—

" In its report on United Evangelism the British Council of Churches' Committee on Evangelism re-examined the whole question in May, 1948. In the light of the experiences with the Religion and Life Weeks, as well as with the Commando Campaigns, they stressed the great importance of united Evangelism; reproaches and inhibitions against it must be removed, and whatever difficulties it may involve for the Churches, they must find ways and means to work together on a common basis. Experience suggests that in the School of United Evangelism complacency with things as they ought not to be is shattered and new vistas of Christian unity are opened up. Advanced study of reunion is the sphere of scholars and theologians, but the fruitfulness of their labours depends upon multitudes having their conscience awakened to the fact of oneness in Christ and the need to make it manifest. If this is the School in which God intends us to learn the elements of Christian Union, the closing of it would cost us dear."

Nothing will so surely, quickly and effectively promote spiritual union as partnership in evangelism —the primary work of the Christian Church. One of the most fruitful methods of promoting evangelism and follow-up work is at

centres like Lee Abbey, Othòna, the Iona Community, Hildenborough Hall, and other conference places which are akin to the community life in Indian *ashrams* which have great and growing possibilities.

A DIFFICULT, delicate and too much neglected method of evangelism is that of visitation. Christian co-operation in this activity could result in every one in village, town, and city being reached with the message of the Gospel. When we look at the pictures of a great concourse of tens of thousands of people at football matches, most of them without any church connection, the task of their evangelization seems formidable, but they are all from homes where at least the postman calls. Consecrated Christian ingenuity could find a way to reach them.

The maximum amount of united evangelism could be secured if some simple fundamental principles could be accepted, such as agreement as to what evangelism is (it is inviting men and women to accept Jesus Christ as Saviour and Lord); loyalty to Holy Scripture as the final authority in faith and practice, and above all the need for Christian charity.

If London could be reached and ringed with evangelism during the next two or three years ten million people would be influenced. United witness meetings could be held in some great centre. Christian leaders from overseas could take part. This world metropolis would then have a global influence; and world evangelization would be greatly promoted. The impact of such a demonstration of Christian co-operation would have a profound effect.

In this issue of *World Dominion* there appears a short article on the "Second Advent" in which we say that God's acts are conditioned. This short article was written by request from a missionary magazine which put the question: "Is the Second Coming of Christ related to the evangelizing of every nation, kindred, tongue and tribe, or will Jesus Christ come to earth before the missionary task of witnessing to every nation is completed?"

In America, perhaps exaggerated attention is paid to the menace of atomic weapons, in Great Britain, too little. A former Governor of Pennsylvania says, "The world stands on the brink of destruction. Ninety per cent. of Americans will be killed by atomic bombs within five years." In a recent book, *No Place to Hide,* it is stated that there is no real defence against atomic bombs and no safeguards. Christ's second coming is at hand: therefore we must be at work day and night urging people to accept salvation.

One of the greatest duties of to-day is to urge the formation in every land of *ad hoc* national councils or committees of evangelism. World-wide experience could be gathered up and published by the World Council of Churches, whose Secretariat for Evangelism could form a World Clearing House. Only a comprehensive undertaking of this kind is an adequate response to the world's need. It is Evangelization or Destruction. T. C.

¶ *This sermon was given on the B.B.C. on St. Andrew's Day*

The Motive for Missions

W. H. Murray Walton

ST. ANDREW'S DAY has been kept for nearly eighty years as one specially associated with the overseas work of the Church. Why is this? For the simple reason that Andrew was the first man to lead his brother to Jesus Christ, and in doing so to express the underlying purpose of all missionary work, namely, the bringing of someone else into vital relationship with our Lord. Through such a friendship life is changed.

People, I find, still have strange ideas about the motives which lie behind missionary work. Some folks say straight away that they consider it gross impertinence to interfere with another man's religion. They don't realize that missionary work actually is an effort to save religion altogether. For as railway and motor-car, radio and cinema, commerce and industry, have broken in on peoples who for centuries have pursued undisturbed "the even tenor of their way," the effect has been profoundly disturbing.

To give but a single example, the mine compounds on the Rand hardly encourage those who live and work therein to think overmuch about—

The ashes of their fathers
And the temples of their gods.

They have got about as much as they can do to adjust themselves to social conditions totally different from anything they have known before to have much time to attend to their religion. And yet the soul of man abhors a vacuum, and if the one religion cannot stand up to things, then another will take its place, and at present the only alternative to Christianity seems to be Marxian Communism. Are missionaries wrong then, in propagating the Christian message?

There are other people who go further and accuse missionaries of attacking other religions. No doubt some do. But as a matter of fact no single group of people has contributed more to an understanding of these other religions than the missionary body. Small wonder, for they approach them not with the cold logic of the scientific analyst, but with the warm sympathy of men and women who realize that at bottom such religions represent the sincere quest of man after God. Their first concern is to fulfil rather than to destroy, by sharing with them something of their own religious experience.

Again, somebody asks, "Aren't foreign missions based on the idea that unless people hear the Gospel they are doomed to hell?" "At one time," it has been well said, "our fathers were impressed with the horror that men should die without Christ: we are impressed with the horror that men should live without Him. Herein lies the Christian motive, it is simple: we cannot live without Christ and we cannot bear to think of others living without Him." If this be true, then, like St. Andrew we too will want to try and introduce

others to Him. For once such a friendship is formed, there is no limit to its possibilities.

Think for a moment what it all means. It introduces a man to One, who to get nearer to man took his nature upon Him and "was made in the likeness of men": that is, One who has shared our experiences. It tells him of a Friend who for his sake made the supreme sacrifice on the Cross—"greater love hath no man than this, that a man lay down his life for his friends"—and who, by that dying, liberated influences which ever since have transformed those who have fallen under their spell. It tells, too, of the same Friend passing through the portals of death and then coming back, and so, as I heard one of the younger Church leaders describe it recently, making a breach in the wall of death, which to the Christian has robbed it of its terrors ever since.

Finally, it tells him of a Friend who is with him all the time, who, by the stimulus of His unseen though none the less real companionship, gives him a courage and a confidence he has not had before; for he and his Friend are now doing things together. No wonder that a Japanese nurse hearing this message for the first time exclaimed, "It's like the dawn breaking: I thought there ought to be a God like that, but I didn't know."

This message makes clearer what really is the fundamental difference between Christianity and other faiths. It is quite a common thing to hear people say: "Well, you know, padre, we're all out for the same goal: it's only the routes that differ." True indeed, religions have much in common: let us admit it straight away. But that doesn't get rid of the one fundamental distinction: the other religions are religions of man's quest for God—and some quests have been very noble and have penetrated far—but the Christian religion is the story of God's quest for man, and that makes all the difference. The initiative lies with Him rather than with us. The realization of this simple fact lies behind all missionary work.

THAT God is concerned with man's body is the motive for the medical missionary work, which we all admire, not to mention the newer forms of social welfare work. That He is concerned with man's mind lies behind all the work of Christian education and literature. Above all, that He is concerned with his immortal soul not only serves to bind together all these activities but sends men and women forth simply to tell the Good News in Jesus Christ. In other words, for body, and mind and spirit we find in Him the justification of all our missionary endeavour. And so, with one of the early Christians writing in the second century, we ask:

> "What can we give him in return? He gave us light, He saved us when we were perishing. We were lame in understanding and worshipped wood and stone, the works of men. Our whole life was nothing but death. He pitied us: He had compassion: He saved us, for He saw that we had no hope of salvation except from Him. He called us when we were not, and from not being He willed us to be."

"What can we give Him in return?" We can give Him to other people.

Picture London one hundred and fifty years ago, at a time when

the Hitler of those days was threatening the peace of Europe. The scene is a little coffee tavern in Aldersgate Street: round a table sit a group of business men and parsons. They have already met on several occasions to consider how they may make this something in return: now the time has come for action. With quiet deliberation the first resolution is read. The language may be quaint and stilted but its purpose is clear: "It is the duty highly incumbent upon every Christian to propagate the knowledge of the Gospel among the heathen."

AND so it was that the Church Missionary Society, the biggest society in the Church of England, came into being. For the first years of its history, the C.M.S. met with little sympathy from the highest ecclesiastical authorities. So apathetic indeed was the home Church that there were not even volunteers: the first missionaries of the Society had to be Germans. As a matter of fact there was one offer of service from an Englishman, a young Cambridge don, Henry Martyn, Senior Wrangler and Smith's Prizeman, who volunteered for India. But the East India Company, which at that time controlled India's affairs, did not approve of missionaries: so he had to go as a chaplain to the British population, and only later was able to give himself to the work which had called him.

They were stirring days, for much of the world was still unexplored and medical science had not yet come into its own. West Africa was known as "the white man's grave." In 1823 the Church Missionary Society sent out there twelve recruits: in eighteen months ten of them were dead. But others stepped into their places, and though the casualty list mounted such was the impelling motive of the work that it went on year after year until to-day there is a Church of over a million members. Half the bishops who lead the Anglican part of it are Africans.

Behind this growth lay the same idea of sharing. The missionaries went out and shared the Good News with Africans, Africans in turn shared it with their fellows, and gradually the Church grew till to-day it has itself become its own missionary agency.

I have given this example from West Africa, but it is a picture of what is going on all over the world. As a result of the missionary enterprise of the last century, what Archbishop Temple described as "the great new fact of our time," the World Church, has come into being. True, in most lands it is still a minority movement: in some, indeed, it is a resistance movement. But history abounds with examples of what such movements can achieve, not least of all in our own time.

I think this fact of the World Church came home to me more forcibly than ever before at the recent meeting of the World Council of Churches in Amsterdam. There, representatives of 147 Churches from forty-four nations assembled together to forge, in the Council, a new instrument of immense potentiality for the progress of the Kingdom of God. At the opening service in the *Nieuw Kerk* in Amsterdam, as I watched the procession of delegates file down the aisle—clergy from the Mar Thoma Church of South India, steeped in the Syrian tradition, alongside the

saffron-stoled Bishop of the new United Church of that land; members of the Negro Churches of America, or a delegate from the United Christian Church of Japan; priests of the Orthodox Churches outside Russia, side by side with Lutheran pastors or Chinese laymen; Christian leaders from both sides of the "iron curtain" interspersed with bishops of all races from every province of the Anglican Communion the world over—as I watched the procession move forward I realized the truth of what our Archbishop so succinctly stated at the big Jubilee Meeting of the Church Missionary Society in the Albert Hall earlier this month, "The era of foreign missions has given way to the era of the Universal Church."

Does this mean that our job is now done: that so far as the home Church is concerned we can pack up and leave the Churches on the spot to carry on? Does it mean that just as Africa, for example, awakes to her new day we are to have no more to do with her? The presence of so many students from other lands in our midst to-day suggests that the British Government, at all events, considers the time has not yet come to draw out: rather it is all the more anxious to develop an indigenous leadership of the first quality.

Now, at a time when the tides of nationalism are running high the world over, the significant thing is that these young and independent Churches are calling more insistently than ever for our help, but it is help of a new kind. They realize that they have much to learn, we yet have much to give. One of the most effective bits of missionary work being done to-day is concerned with the training of leaders, nationals who under Goc will guide their own Churches ir the years to come. Many of then are in our midst to-day, learnin in parish and settlement, in theo logical college and university, wha the older Church in England ha to offer them.

OR again, transfer the same pro cess overseas. One of the fines contributions that England gave tc India was just before the last wa when the Provincial Government were functioning with their Indiar Prime Ministers and Indiar Cabinets. Behind these Indiar leaders stood Civil Servants o British stock, content to remain ir the background, working alongsid their Indian colleagues, and read on all occasions to give them o their best. This is just what ar increasing number of missionarie are doing to-day, sharing all the have to offer with their brother in Christ, with no thought o advancement or of leadership fo themselves. I speak of what know, because for ten of the six teen years I spent in Japan I ha the privilege of serving unde Japanese bishops in the happies bit of team work I have ever ha in my life.

Moreover, there is still room fo the pioneer missionary, pioneer i method if not in place. Vast popu lations in China and India, Afric and South America, have not ye even heard of Jesus Christ. Thou sands of our own people, too, i the remoter parts of the Dominion are cut off from their Church fo long periods. Radio and films ar at hand, inviting new experiment in missionary methods. Th growth of literacy is bringing oper ings everywhere. For twelve yea I myself tried the use of th

Japanese press for evangelism with challenging results.

Important it is that we take these new opportunities, for other and disintegrating forces are already at work. Once their old landmarks go, these awakening peoples will have nothing to guide them. Indeed in many parts of the world it is no longer a question of Christianity or another religion, but of Christianity or no religion at all, unless you are going to reckon Communism as a religion, with no god as its god, and Karl Marx as its prophet. The empty heart, swept and garnished, is always in danger of becoming the abode of spirits yet more evil than any that ever lived there before.

So the call comes to the Church at home to share more generously than it has done yet the Good News of Jesus Christ. But this brings the whole matter back to us personally. Have I got something to share? Something, indeed, which I must share? Something too good to keep to myself? In short, does Christ mean so much to me that I cannot bear the thought of others not having Him too?

WHEN I first became engaged to the girl who is now my wife, for certain reasons we decided to keep the news inside the family circle for a few days before announcing it. In the interval I had to attend a Conference, and one afternoon during a break between the sessions I found myself blurting out the news to an acquaintance. I simply couldn't keep it to myself. Is Christ such a reality to me that I cannot keep Him to myself? Is my love for Him such that regardless of consequences I am going to share Him with others—in my office, my club, my works, my home, as well as in lands overseas? I may be only too conscious of my own inadequacy: indeed, I may be terribly nervous about the whole thing. But I shall remember that a little known Andrew led a greatly known Peter to Christ and more resulted from this effort of sharing than he could ever have foreseen.

COLLEGE PRINCIPAL STANDS UP FOR MISSIONARIES

In his review of H. V. Morton's *In Search of South Africa*, the Principal of Lovedale, Dr. R. H. V. Shepherd, while admiring the author's brilliant descriptive ability, professes himself profoundly disturbed at the impressions Mr. Morton has gathered of missionaries and their work in South Africa.

Dr. Shepherd points out that the book takes no note of the enlightenment, self-sacrifice, and influence for peace that has marked the work of many missionaries, but only underlines ignorance and bigotry—which may have been shown from time to time in early days, but which can have had no lasting effect.

Dr. Shepherd expresses regret that Mr. Morton has been not too kind to a group of South Africa's spiritual and social workers who have lived barely, shared their life with the underprivileged, and sought only to be faithful to the Gospel.

¶ *God's actions are conditional*

The Second Coming of Christ

Thomas Cochrane

IT was never intended that we should know exactly when our Lord would return. This is God's secret. Over and over again books have been written and addresses given on this subject with a dogmatism that was quite unjustified and which events discredited.

God's actions are conditional and therefore we are not surprised to read that God "repented." The hope of Christ's early return has possessed a disobedient Church which had been commanded to preach the Gospel to every creature, and the task of evangelizing every nation, tongue and tribe has grown to enormous dimensions in the interval, *and is still growing*. The net increase of the world's population every minute is staggering and this will be half as large again in another generation. The slow increase in the Christian Church saddens Christian statesmen and as to Christian giving towards the spread of the Gospel—its paucity should make Christians blush!

We read of God's longsuffering, of a thousand years being as one day, and we read that "evil men shall wax worse and worse."

My own view, for what it is worth, is that the Lord's early return was related to obedience to the command, "Go ye into all the world and preach the Gospel to every creature"; that God foresaw the Church's disobedience, hence the prophecy about evil men waxing worse and worse.

Never in the history of the Christian Church have Christians had the facilities which they have to-day to reach every creature, e.g. radio, literature, aviation.

If Christians economized—not to speak of sacrifice—we could gradually, and soon, evangelize the world every twenty-four hours. But when the average giving of the Christian Church, to reach more than a thousand million unevangelized non-Christians, does not amount to an average of a dollar a year, what then?

If the unique opportunity of to-day is not taken advantage of, then shall it be in this atomic age that "the elements shall melt with fervent heat" (and how scientific the language is!).

While much is being said and written about the Second Advent, and uncertainty as to its day and hour continues and is meant to continue, there is not a shadow of doubt regarding the Christian's duty and responsibility. And we are *not occupying* "till He come." We could be, but are not witnessing "unto the uttermost part of the earth."

"The Lord is not slack concerning His promise" (the promise of His coming) "and is longsuffering, not willing that any should perish." This surely means that He is delaying His coming in the hope of the Church's obedience to His command to world-wide witness. This gains confirmation in the fact that the marginal reading of 2 Peter 3 and 12 in Schofield and in the Revised Version reads "hastening the coming."

The Churches and South African Affairs

R. D. Aitken

WITHIN recent years South African affairs have attracted considerable attention throughout the world. The complaints of the Indian minority to the United Nations, the proposals for the incorporation of South-West Africa, the defeat of General Smuts at the last election and, more recently still, the terrible racial riots in Durban have all helped to focus attention upon the Union, and have emphasized the acute racial tensions which exist there. The problems of race relations within such a multi-racial society as exists in South Africa have always presented a challenge to the Christian Church; it is sometimes too readily assumed that the Church has failed to meet that challenge.

South Africa is frequently regarded as a land in which the followers of Christ have signally failed to practise what they preach. Some months ago, for instance, I heard a sermon on "Christianity and Communism," in the course of which the preacher mentioned that he had been asked why the Christian Church had not done more to protest against the failure of the Government of the Union of South Africa to grant political rights to the Indian and African peoples in that land. He implied that there was no satisfactory answer to that question.

In fact the Christian Church has all along been doing something much more than protest. By its work on behalf of the underprivileged races it has been preparing them for the assumption of those responsibilities and duties which are essential for a proper exercise of citizenship rights. Indeed its very success in this direction has made it the object of criticism from those who think of the coloured races as being necessarily and permanently subordinate to the white—a very numerous group amongst white South Africans.

The influence of the Christian Churches has been exerted along three main lines, evangelistic, educational and medical. Naturally the missionary work of the Church in South Africa began with those who came from overseas to preach the Gospel to the heathen; that work has been continued to the present time. Even after more than a century of missionary enterprise the majority of the African people are still heathen, and are even yet the victims of gross superstitions and believers in the practice of witchcraft.

For the last sixteen years I have been working amongst the Bavenda tribe in the Northern Transvaal. During that time I have known of cases of twins being murdered at birth for fear of the disasters they might cause, and I have seen other cases where such infants, though not actually killed, were so neglected that death was inevitable. The first step in the emancipation of these people is to set them free from the bondage of heathen belief and custom. The proclamation of the Gospel accomplishes more than the salvation of individual souls. It gives mental

and spiritual enlightenment and liberation from the dead weight of tribal traditions.

Education must, however, go hand in hand with evangelism; from an early date the Christian Church began to establish schools for the African people. Here also a great deal remains to be done. The vast majority of the African people are still illiterate; only a small percentage of the children attend school, and only a very small fraction of these attend for more than a year or two. Almost all the existing schools for African children were begun by Churches and Missions and many are still supervised by their agents. The Government in recent years has greatly increased the amount spent on African education; this has been in a large measure due to the persistent advocacy of the Churches.

THE last thirty years have seen a remarkable change in the attitude of the African people to modern medicine and surgery and particularly to hospitals. The demand for hospital accommodation has increased at an amazing rate and has greatly exceeded the supply of available beds. In the larger cities efforts are being made by the provincial and municipal authorities to meet this demand, but in the Native Reserves the Churches have taken the initiative in providing hospitals.

There are now approximately fifty mission hospitals in the Union, most of them situated in the reserves and subsidized in greater or less degree by the responsible Government departments. The Churches have always insisted that the Government has a responsibility in this matter of health services, and have successfully pleaded for increased subsidies for the mission hospitals which are providing them.

One of the great achievements of mission hospitals has been the successful demonstration of the capability of African women as nurses and their ability to qualify on the same terms as Europeans. The result has been that to-day almost every hospital in South Africa, Government and Mission, is training African nurses, who are being used in ever-growing numbers in responsible posts in hospitals, health-centres and municipal health-services.

All this work on behalf of the African people—this effort to redeem them in body, mind and spirit—was initiated by missionaries from other lands and supported by contributions from Churches in those lands. In course of time, however, there have been established in South Africa independent, autonomous Churches, which have assumed more and more responsibility for the evangelization, education and healing of the African people. At the present time by far the major part of the expenditure on this work is being raised in South Africa itself.

A conspicuous example is the Dutch Reformed Church, which is an entirely independent, self-governing Church with its own ministry trained in South Africa. This Church carries on extensive missionary work, not only in South Africa, but also in Nyasaland, Southern Rhodesia and Nigeria. It has established a separate mission Church which has a membership within the Union of 362,907. In the Cape Province alone the mission budget of this Church is £80,000 per annum. It has also

established schools, teacher-training colleges and hospitals for the African people.

In the same way the Methodist Church of South Africa is a self-supporting, self-governing Church which undertakes wide-spread missionary work. Other Churches, such as the Anglican, Presbyterian, Baptist and Congregational, are in the same position. Even in the case of such a well-known institution as that at Lovedale (Church of Scotland), where some support still comes from Scotland, the greater part of the cost of maintenance is provided from South African sources. Not only is this true in regard to finance but also in respect of staff. The great missionary educational institutions, for example, are now mainly staffed by South Africans. In a great many of the mission hospitals the medical and trained nursing staff have come from other countries, but here too the same tendency is becoming manifest.

This development has brought with it new problems. For example, how are the African Christians to be given their proper place within the Church and taught to undertake due responsibility for the maintenance, government and discipline of the Church?

Two main answers have been given to these questions. One is that only within their own Church, entirely separate from that of the Europeans, will African Christians be free to develop their gifts and shoulder their responsibilities. Thus we find the Dutch Reformed Church establishing a separate Mission Church for its African converts, and the Church of Scotland founding the Bantu Presbyterian Church.

Another view, notably held by the Anglican and Methodist Churches, recognizes the practical necessity for separate congregations, owing to differing languages and traditions, but seeks to keep all the races within the framework of one Church. African representatives take their places with Europeans in the synods and conferences of these Churches, and are entitled to participate fully in their work. Theoretically, at least, there is nothing to prevent an African being elected bishop of a diocese in the Anglican Church or chairman of a district in the Methodist Church.

THE question of what should be the character of the indigenous Church in South Africa is therefore still unsettled. Should it consist of separate, but equal, branches, each composed of members of one race, or should it be a multi-racial fellowship within one Church? Which is in the best interests of the African Christian himself—to be a member of an entirely African Church governed and supported by members of his own race or to share with Christians of other races a common membership within the living Body of Christ? Perhaps the real difficulty of answering this question is to be found in the imperfections and shortcomings of the average church-member, to whatever race he may belong.

Meantime, and more particularly within the last twelve years, in spite of the official policy of segregation and a great deal of discriminatory legislation, contact between the European and African races has increased. Partly this has been due to mere growth of population and increasing pressure

on the available land. The Native Reserves, never large enough, are to-day over-populated and over-stocked, yet only forty per cent. of the total African population is to be found within them. Many of these Reserves are so badly eroded that their rehabilitation demands years of careful management and the expenditure of vast sums of money.

OPPORTUNITIES for earning cash wages are chiefly to be found in the mines and factories, the homes and shops of the Europeans. Consequently there has arisen an ever-growing number of detribalized and urbanized Africans living in the municipal locations or in the appalling shanty-towns which have sprung up in the vicinity of the larger cities.

Cultural assimilation through all these contacts, as well as through formal education, has proceeded rapidly, and there are now emerging educated, intelligent, capable African leaders, who are demanding their right to be heard in national, provincial and municipal affairs, especially where these affect their own people. The almost complete absence of opportunity for such expression, and indeed the comparatively few openings for the employment of educated Africans apart from teaching, is leading to a growing sense of frustration and bitterness.

On the other hand there is an ever-present fear in the minds of a large number of Europeans who regard the advance of the Africans as a threat to their position and privileges. At its lowest this fear is simply one of losing their domination in South African affairs. It finds expression in a determination "to keep the native in his place," and to maintain and enforce more and more discriminatory and repressive legislation. There is, however, also a fear that the future of civilization itself is menaced, and that the white man's pattern of life may be irrevocably destroyed and the integrity of the white race lost through miscegenation.

There is little doubt that the present Nationalist Government won the last election as a result of its appeal to these fears and its emphasis on a policy of *Apartheid* (separateness) as a means of dispelling them. Such a policy of separation of the races has many able and sincere advocates, who maintain that the present caste structure of South African society has had demoralizing effects on white and black alike, and that complete separation of the races would be in the best interests of both. To be logical such a policy should eventually lead to partition of the Union into separate white and black states, but no one seriously believes that to be possible. Meantime the practical expression of this policy of separateness is, as it has been in the past, almost entirely negative.

The immediate measures proposed are the deprivation of existing rights and the stricter enforcement of discriminatory laws. To compensate for this there are vague promises of the establishment of industries within the Reserves and of allowing the Natives to develop their own institutions, but there is little serious effort to translate these dreams into practical realities, or to show that they offer any genuine prospect of the African people being granted an effective say in

the control of the nation's affairs, or even of their own.

This situation presents a serious challenge to the Churches in South Africa. They recognize, of course, the necessity for maintaining civilized standards of living, and above all the Christian way of life, but they must insist that these include reverence for human personality, love of justice and fair play, respect for law and order and recognition of elementary human rights. They must therefore protest in the strongest terms against policies based upon fear or expediency which are a denial of these fundamental Christian principles. A pamphlet entitled *The Churches' Judgment on "Apartheid,"* published by the Civil Rights League, Capetown, contains the text of statements issued by the following Church authorities; Anglican, Baptist, Congregational, Methodist, Presbyterian and Roman Catholic, and a resolution of the Wynberg Ring of the Dutch Reformed Mission Church. These statements constitute not merely a protest, but a severe indictment, of the policy of *Apartheid* and are evidence of the deep concern felt by the Churches in this matter.

THE whole future of South Africa depends on the establishment and maintenance of harmonious relationships between the different races. These relationships have seriously deteriorated in recent years and the outlook is sombre. Yet we must remember that there are forces at work in South Africa, both within and without the Churches, which are striving to maintain the principles of justice and fair dealing, and we must seek to strengthen those forces by every means in our power.

An Important Statement by the Bishops.

Racial Discrimination

THE following are extracts from a letter which appeared in *The Times* last December:—

A joint statement by bishops of the Church of the Province of South Africa condemning racial discrimination was published at Cape Town on December 20th. The statement says: "We urge that in every land men of every race should be encouraged to develop according to their ability, and this involves fairness of opportunities in trades and professions, in facilities for travelling, in housing, in education at all stages, and in schemes for social welfare. No one should be ineligible for any position in the Church by reason of colour."

This declaration is based on the report of a committee of the recent episcopal synod which examined the Christian doctrine of man in the light of race and other discrimination. The committee emphasizes that the individual man is of supreme value in the sight of God. It therefore believes that South Africa's only hope is in harmonious relationships between racial groups. This harmony depends on the confidence which is maintainable by the Europeans who wield power in South Africa. If, however, Europeans seek for themselves the exclusive benefits of Western civilization and allow its burdens only to non-Europeans "then South Africans will inexorably draw apart into mutually antagonistic racial groups."

The bishops, therefore, call upon South Africans to meet this special challenge, to reconsider their race attitudes in the light of the teaching of Christ, and to uphold the Christian doctrine of the fatherhood of God and the brotherhood of man in all its bearings. They condemn the proposal to withdraw the limited franchise given to the natives in 1936 as a breach of the pledge then given, and equally condemn the threatened curtailment of the present political rights of the coloured people of Cape Province.

Cape to Zambezi.

¶ *This article was sent to us from a missionary recently home from China*

Chinese Communists

Reports by Eye-Witnesses

I

ON entering a new agricultural centre the richest landlords are seized. A "public trial," which always follows the same pattern, is held where all male citizens are forced to take part, condemning the man, whether or no they believe him to be guilty of any crime. If anyone refuses to speak against or vote against him, that person is himself doomed.

When the "public" vote goes against the landlord, he is then tied by his feet or his hands to the back of a cart or a horse and dragged through the streets of the village or town, while each citizen, armed with a long pole, is forced to lash the landlord as he passes (anyone refusing to strike the condemned man is himself lashed or shot, or his family tortured). This keeps on until the condemned man is dead.

In one case, instead of the lashing and dragging process, the landlord was killed by flaying him, inch by inch, while the villagers were forced to look on. One young man reporting it said, "I have seen many horrors, but being forced to watch the flaying I was *truly frightened*, so much so that even to-day I tremble when I recall it."

The few brave enough to run away from an area where the Communists have thus taken charge tell how they were forced to take part in these "public trials" and "public death by beating," often against their own friends. The horror of such things drove them forth, even though they realized that any family members left behind would probably be tortured, and if they themselves were ever caught by the Communists it would mean enduring a like death.

Such "public trials" and "public deaths" are so common in Communist areas, newly taken over, that they are commonly spoken of as the official method of (1) frightening people into subjection, (2) seeming to justify the seizing of public land or wealth of various kinds.

II

Not only are Chinese subjected to "public trial," but Westerners too. Here, the crime is not usually against holding too much land, but against cheating "the people" and robbing them of their rightful possessions. One of the Western Trappist monks, not far from Peking, was thus accused of robbing the villagers of vast sums of money, because twenty years earlier he had "stolen from the village a hen, and if that hen had laid an egg a day, and the eggs had been hatched, and the resulting broods of chickens had laid eggs . . . the village by this time would have been enormously wealthy. Therefore this priest was guilty of having robbed the people of enormous sums of money, and was fit only to be killed by beating." An elderly woman in the village stepped forth at the trial to say the priest had never *stolen* a thing from any of them. She herself had *given* him a hen, more than once. He was a *good* man and had done

much for all of them in the village. But it was no use. The sentence of "guilty" was passed and the Trappist monk was killed in the usual way. Soon after, the woman who had dared to speak on his behalf "disappeared," but all the village knew it was not from her own volition.

BY this same mock "public trial," all the extensive holdings of the sixty or so Trappist monks were taken over by the Communists, and such monks as escaped death by public beating were marched many miles through the hills, forced to be "beasts of burden" or to turn heavy millstones, in place of the usual mule or donkey, until they died of physical exhaustion. So the whole Trappist group has been wiped out, save for two or three of the younger Chinese monks who managed to escape and bring back the story of what had happened.

III

A certain American Protestant missionary lady elected to stay on at her country station, after the Communists took over that area, feeling that she could strengthen the morale of the little Church in that area. For the first few days, she had frequent visitors from the newcomers, who asked many questions but seemed content to let her go on with her work and not to interfere with her or the church members. So, bit by bit, the church members lost their nervousness about visiting the missionary's house and discussing with her personal and church problems.

In due course, this lady missionary was brought to "public trial," and accused of cheating the villagers by stealing a *goat* many years earlier, and by the same process of reasoning as took place over the Trappist monk and the chicken, it was shown that the value of this goat, many years earlier, would by the time of the accusation have amounted to the equivalent of all mission property in that area. Therefore, the Communists demanded that she sign a statement to that effect, and hand over to them all the mission property (being registered as mission property, the Communists hesitated to seize it, lest they brought about international complications). The lady missionary pointed out that she had no authority to sign over mission property, even if she desired to do so, and that she refused to admit a word of their accusation. Again brave individuals who were her friends stepped forward in her defence and testified that she had never *taken* anything from the people. On the contrary, she had *given* of herself and her possessions for their good.

The process of "public trial" went on for many days, and new arguments were brought forward to persuade the lady to sign over mission-funds and mission-properties and the local church to the Communists. But, in spite of the fact that those among the Christians who befriended her openly "disappeared" one after another, the missionary would not yield to demands to sign or to acknowledge any guilt. Finally, the Communists decided it would be wiser to allow her to leave their area, and this she did, feeling that her presence there was a burden and a danger to the Christian group, rather than being the help she had meant it to be.

While varying in their details, this same experience of having to withdraw because their presence hindered rather than helped the local church groups has been told to me by numbers of missionaries, who have tried to "stand-by," rather than to withdraw. I know of one exception in North China, and there may be others, where it is convenient for "harmless" mission work to go on.

IV

In Shantung, families attempting to resist the Communists had their womenfolk—even grandmothers—raped. The men were forced to dig pits into which quick-lime was put, and then they were put head-first into the pits to die. Thousands, fleeing to Shanghai, told of these tortures and similar barbaric treatment of those who "resisted" or who held wealth of land or coin.

V

In certain areas of Central China Christian pastors meeting the advance-agents of Communism, and hearing their proposed programme, said, "But this is surely 'the Kingdom of God on Earth.' Certainly we will welcome you and co-operate, for it is the very condition we ourselves seek to bring about." And so, when the Communists came in, these pastors stayed behind and were much used by the newcomers to learn all about the people in that area.

WHEN the Communists had learned all they wished, and began to use their typical methods to force all individuals to follow their orders, these pastors remonstrated saying, "But this is not what you promised us before you came! This is the very work of the Devil!" One man entirely "disappeared." Two others had their families tortured to death and the men themselves, having had their hands chopped off, were allowed to "escape" to be a warning to all those who dared to resist.

Armenian Hamlet

"WHEN I finished the school accounts and reports I made two missionary journeys to practise what I had all summer been preaching," writes the Rev. William McE. Miller, of the Presbyterian Mission in Teheran, Iran. First I went with one of our new missionaries and two students to Kazvin, a city 100 miles north-west of Teheran. This was the place where the Russians took over much of the vast supplies sent by America during the war.

"We were happy . . . to see what God was doing for an Armenian young man named Hamlet. Armenians are supposed to be Christians, but some of those who have been in Russia are bitterly anti-Christian, and Hamlet's parents are fanatical Communists. Last year another Armenian boy who is an earnest Christian gave a Christian book to Hamlet, and through this he was led to Christ. His parents mocked him and told him he had gone crazy to read the Bible and believe in Jesus, but he held on firmly to his faith. One night he brought to us a friend, a Moslem boy with whom he worked in a spinning factory, whom he had led to Christ, and how happy they both were! And a few nights later the friend brought a friend of his. These fellows had all worked as labourers or mechanics in the American camp in Kazvin during the war, and they often speak of how good the soldiers were to them. No doubt the example and the prayers of some Christian men in the Army sought to turn these boys to Christ."

The Story of Iran

Hassan B. Dehqani-Tafti

THE existence of a Christian Church in Iran to-day is a present-day miracle that Almighty God has performed through those men and women who were, and still are, ready to obey His call in trying to do what humanly speaking is an impossible task.

The country, like most of the countries of the Middle East, has a very confused history; as a result, radical changes in thought, politics and economics have taken place within the life of the nation, creating a situation to-day that makes it difficult for the truth of Christianity to penetrate.

If what the psychologists say is true of an individual—that nothing that affects a mind can escape, but will always leave a trace there—the same principle should be true of nations. An ordinary man in Iran to-day lives, as it were, in an ocean of thoughts and traditions which has been formed by many different streams of ideologies from diverse sources in different ages. Although he may not be conscious of the diversity of sources, none the less he is living within a conflict of ideas, old and new, right and wrong, mixed up together, which makes it difficult for him to see the right, even if presented to him properly.

Mythraism and elementary Zoroastrianism after the defeat of Darius by Alexander the Great were influenced by Greek philosophical thought and æstheticism. Later on, during the 800 years of the Parthians and the Sassanids' empire, the old cult Zoroastrianism became the State religion; this was developed into a more complicated system in order to stir up the national spirit to fight the Roman Empire, Iran's lifelong enemy and rival. At the end of this period there was a Christian Church already established in the country, through whose persecuted and often martyred members the truths of Christianity, as far as possible, were no doubt influencing the life of the country.

Then all of a sudden came the Arab invasion, and like a devastating flood swept away all the glory of the proud Sassanid empire. It made revolutionary changes. The language was mixed with Arabic, the old Pahlavi alphabet was changed into Arabic characters, and the whole nation, except a very small number (the ancestors of the present Parsees) changed their religion and through pressure or persuasion became Moslems. These newly converted Moslems naturally could not strip themselves of their past thoughts and traditions completely. It is true that Islam influenced them tremendously, but it is also true that they, too, influenced Islam a great deal.

This mutual give and take eventually led to a new movement within the Moslem Khalifate. Iran became Shiah and separated herself, both politically and religiously, from the rest of the Moslem world. Let them have their Khalifs, but the Persians wanted to have their own Shahs, and they had them.

About 700 years after came two of the most terrible and barbaric invasions the world of those days had even seen. Ghengiz Khan and Timur the lame Mongul, one after the other, invaded the country and burnt town after town, and in many places killed off every living thing, even the cats and dogs! The ruins of once very prosperous towns can be seen all over the country to this day.

THE destruction was not only of buildings, but of the souls of the people. It rooted out any remnants of will-power in the people that had survived the Calvinistic attitude towards life which is in Islam. Religious sentiments that were not founded in truth gave way to superstition and a nihilistic attitude towards life, as is always the case with a people who go through a severe calamity without being in the bosom of their Heavenly Father. Poverty is the mark of this period; poverty of material things as well as poverty of soul, thought and character. The country ever since has not been really able to shake herself completely off from the effects of the Mongol invasion. So "the law of the Medes and Persians which altereth not" has been altered over and over again through the events of history.

For the last two centuries or so the country has been in touch with the Western world. What has been the result of this new contact? Let us first of all see what two foreigners, who love the country and have lived there for years, have to say about the present situation of the country in their letters to one of their friends at home. The first is from a man who writes:

> ". . . It has seemed to me that Persians are themselves greater pessimists than anyone else in regard to their own country, and I have felt that what is needed is more publicity in regard to what *is* achieved so as to get them away from their defeatist attitude. . . . Any sudden revolutionary movement is certainly to be deprecated, but I do not think it is likely to happen. . . . Wells are being dug by machinery, and then worked by electric or oil pump in many parts of the country. . . ."

The second quotation is from a woman who knows the people and the language extremely well. She writes:

> ". . . Actually the country seems to me to be in a very bad way. . . . I think the point is really not far off when a change must come: whether it will be for better or for worse is quite another matter. I dislike violent changes and the suffering they generally bring to many. . . . Not that I think violent change is the answer, but I fear it may become inevitable. . . ."

What our foreign observers have to say about Iran is very interesting and in many ways true, but I do not think they have gone to the root of the matter. The first one is too optimistic and somewhat superficial. The second one, being a woman, sees things more in detail and being English she naturally dislikes violent changes, and, of course, she is right there. Change is good, but it must take place deep down within the heart and the life of the people. Electric pumps and all sorts of modern machinery are necessary, but they must not be an end in themselves. They must come out as the by-product of the stable life of the nation itself, other-

wise they will be like pouring new wine into an old skin.

Modern machinery and scientific ways of life do not build up nations, just as toys do not build up children. They, no doubt, influence them, but not necessarily for good. So this new stream of Western civilization which has been flowing into this ancient land, full of confused ideas, has not really been for the good of the people and it is not likely to be so. How can a thing which has brought chaos to the people who have produced it bring peace to another people to whom it is new?

What then is the answer? The answer is what Jesus of Nazareth was trying to say to the old Jewish scholar in the middle of a dark night—a change of heart, a new birth. The answer is what Christ was telling the woman of Samaria by Jacob's well—worshipping the Father in spirit and truth. The answer is just the same, although the Jewish scholars may have given place to modern scientists, and although it may have to be told by wells dug up by electric instruments and worked by oil pumps!

We must get rid of the idea that by adapting the Western ways of life all will be well with all the nations. Reforms cannot come by imitation. All effective and real reforms must come from within the life of the nation, and for that to happen the seeds of reform must be sown for years in the hearts of the people. We need a spiritual force that can change lives, a light that can dispel all manner of darkness from hearts.

Has there been such a force in the Western world? Yes, there has; and were it not for that there would not have been any difference of moral value between the life in the West and the life in other places. What is this spiritual force? To answer this plainly, it is the Spirit of Christ, working through His Church. The Church could have been better, no doubt, and has had failures in the past, but none the less it has been the conscience of those nations who have had the Church amongst them and have listened to its voice.

WE will take Great Britain as an example: almost every beneficial organization which has a history behind it was started by the Church—hospitals, universities, improvements in the condition of prisons, care for the blind, the Red Cross, and so on. Even during the darkest moments of her history, there have always been men and women who have voiced the will of God and, if necessary, have laid down their lives for it. One of the outstanding facts in the history of so-called Christian countries is the list of people, men and women, who have given up everything—often their lives—merely for the service of their fellow-men. Giving oneself for others is very rare, if not unknown, in non-Christian countries.

From the middle ages we have two series of stories, one from the West and the other from the East. The West has given us stories of characters such as King Arthur and his Knights, and the East has given us the Arabian Nights. Both are fascinating pieces of literature, but a comparison between the characters of the two stories will reveal a more fascinating truth, and that is the attitude of the Knights towards women and the place the women have in the Arabian Nights. This is, I think, a remarkable example of the

influence of Christian thought on certain people, and the lack of it on certain others. These stories may not be all historical facts, but are not even fables representative of the kind of thought of the people who produce them?

We must not be like children who get food out of tins and think that tins produce the food. If there is any trouble with the Western world to-day, it is this one very simple fact that men are dazzled by their achievements and have forgotten the real source of life. We all love to enjoy the fruit without bothering about the root, but that is not how things work in this world of God. The West owes its very best things to the continuity of the Church throughout Europe through the ages, and that is what we need in Iran. A live Church can be a continuous conscience for the nation, to bring her out of her confused and troublesome past, lead her through the dark and unknown future, and help her to be what God wants her to be in His world among His other nations.

Such a Church, by the grace of God, has once more started in Iran through the work of the American Presbyterian missionaries and the Church Missionary Society. It is still an infant Church and unfortunately not yet united, but none the less it is a growing infant, and it is a thrilling thing to see a baby growing year by year. The task before it is a formidable one, that of moulding the life of an ancient nation with its different ideologies to new Christian ideas. At the present time all that the nation as a whole knows of the Christian Church has come chiefly through the translation of French novels—fantastic stories about the atrocious behaviour of various popes and clergy in the Dark Ages! Other factors, such as the Crusades, Western imperialism, and the two World Wars, have contributed to form their conception of a Christian Church.

HOW a very young Church, still dependent on Western missionaries and not even united within itself can, through all these crude ideas, mixed up with all sorts of prejudices, give the simple message of Christianity to the people, is beyond all human knowledge. With God nothing is impossible and the infant Church in Iran knows this. But knowing is not enough; action is necessary. More than anything else we need men and women, and missionary societies are suffering terribly from the lack of adequate staff.

From the time of the Nestorian Church up till now, there has never been such an opportunity for the Christian Church in the world to tell the people of Iran about Christ, and to show them what real Christianity is by living a Christian life amongst them. Here is the chance, once again, to help a nation to live her life as God wants her to live it or to let her down. How is the Church in the world going to answer this staggering challenge?

The Indigenous Church in the Pacific

E. A. Downs

GOD'S Church in the South West Pacific is made up of a number of indigenous Churches at various stages of development in the scattered groups of islands. These island Churches are the fruit of missionary enterprise during the last century and a half. Where the islanders have received the Gospel and have accepted its message an indigenous Church as part of the Church universal has grown up, a company of island Christian believers joined to worship God.

These Churches are found in all three racial groups, Polynesians, Melanesians and Micronesians, and there is a great variety in language, custom, and physical characteristics. The people of these races differ in village environment, social systems, and cultural expression. But they are similar in their somewhat naïve and circumscribed outlook on life and in their dependence on natural products for the necessities of life. They have no historical background of organized religious belief, and their myths and stories people the unknown mysterious universe with grotesque and sometimes terrifying spirits.

The Christian Gospel came to such people as an illumination, and through the years its light has penetrated every part of their lives; the universal message of the Kingdom of God and the love of Jesus Christ has formed the foundation on which the indigenous Churches have been built into the fabric of island life.

It is a contradiction in terms to state that indigenous Churches have developed on denominational lines, but it is unfortunately true that the young Churches of the South Pacific show strongly the characteristics of the denominations under which they happen to have been nurtured. This has hindered, and in some cases prevented, the growth of the indigenous Church, not perhaps in numbers of adherents, but in the development of a Church which should give its own peculiar and particular contribution to the ever-widening revelation of the Church of God to the world Church belonging to all mankind.

The vision and inspiration which sent missionaries from the Western world to spread the Gospel of love among the islanders of the Pacific has been dimmed by uninspired, short-sighted attempts to introduce old-established Christian traditions which are indigenous only to Western peoples. These strange and novel appendices to the new teaching have been accepted as inseparable from the Christian faith itself.

The islanders at first received without question the guidance of these missionaries from far away; they had brought to them the wonderful hope in Jesus Christ, had given them new and interesting knowledge, taught them to read their own language, freed them from fear of the unknown, healed them when they were sick. It was natural that the island folk should follow these loving strangers who showed in their lives the outgoing love and unselfish service of Christ. And in this way Western ideas became inextricably bound up with the growing Church.

To-day the island Churches, while often consisting of the entire population, gather for worship in buildings of Western style, sometimes crude, sometimes over-elaborate, imitations of ecclesiastical architecture of the West, constructed of cement and iron imported from abroad; the native pastor conducts in his own language a service which is an exact reproduction of a service in the West, and the people sing their vernacular hymns to the old tunes familiar to generations of worshippers in English villages of the last century.

THE indigenous Churches of the Pacific islands have, while becoming an integral part of the life of the people, grown up on an alien pattern. Some of these Churches, especially in Polynesia, are already autonomous, governed by elected councils, committees, synods and conferences, and similar impedimenta of Western Church organization. In other places, less developed, the indigenous Churches are still under the care of foreign missionary societies, where devoted missionary workers are training the native leaders toward the same goal, an organized indigenous Church.

It is not the wish of the present writer to express an opinion as to the advantages or otherwise of this foreign bias in the development of Christ's Church in the Pacific, but rather to show the trend and form of such development.

From the beginning of Christian work in the islands education has formed the basis of evangelism. As soon as the language has been reduced to writing, and the Bible or parts of it translated, printed, and distributed, the next recognized step in progress is to make the people of the villages literate. In order to accomplish the double aim of evangelism and literacy, selected converts, often from the first generation of Christians, are trained to pass on to others their new knowledge. Here is the beginning of the indigenous pastorate in the new Church. The men with an elementary training have something new and novel to present, and it is in their hands to open up new channels of knowledge to a wider life.

They are easily accepted as leaders, even though they may not belong to the families of hereditary chiefs and orators who have been the only recognized heads of society from time immemorial. The native Christian leader becomes both pastor and schoolmaster in the village where he is placed by the missionaries who have trained him. Thus at the beginning the Church introduces innovation, placing men from other clans, villages, districts, or islands as the case may be, in a position of authority.

This system of native leadership, however elementary, rapidly spreads the knowledge of reading and writing, enabling the whole community to read the Bible, and so laying the most important foundation to progress. At this stage of development the reason for learning to read is for purposes of Christian extension, that the Bible which is their only book, may be universally read.

We read in old records that in Samoa the first generation of Christians were given a complete edition of the Bible in their own language, a marvellous achievement in the story of missionary enterprise. It is recorded that " in spite of every alien influence a Christian community well acquainted with

the Scriptures" may be found in Samoa; "their knowledge of the Bible has in many cases changed the heart, and lifted the old pagan life to the level of conscious communion with God."

The Samoan Church, now one of the most developed of the younger Churches of the Pacific, may be taken as typical in growth and achievement for all the indigenous Churches of the scattered South Sea Islands. Other Churches, such as those in Tonga and Fiji, have reached an advanced stage in development and autonomy, others such as the Ellice and Gilbert Churches, the Cook Islands and Niue, are gradually assuming their own responsibilities. Further west the Churches are still in the earlier stages of evangelization and instruction. But the pattern is the same, the preliminary policy being to bring as rapidly as possible the Gospel and literacy to the new Christian community and in this way lay the foundations of the indigenous Church.

Education must however be progressive, for in the elementary stages it is not long before pupils know as much as teacher. Thus the need for higher education arises. This introduces the principle of selection, of ambition and prestige, and brings opportunities for superior attainment. The need for a central boys' school and a theological college is the natural outcome of the demand for leaders who are better educated and trained to use their superior knowledge for the benefit of the general community.

These centres for higher education usually begin as simple groups of students living in native houses round a mission-station. The boys are taught in their own tongue subjects found in any school, and may gain a superficial knowledge of English. A few pass into the college, where they spend several years on Biblical and theological study. The teaching is, however, by word of mouth, for even in the most developed indigenous Churches there are few text-books or reference-books in the vernacular.

WHERE attempts have been made by hard-pressed missionaries to produce the necessary books, difficulties of printing, a limited sale, and the impossibility of keeping such literature up to date are almost insuperable barriers to educational progress. The students are dependent on the teachers, who themselves for the most part can only give out what they themselves have received in an identical manner. It is not difficult to realize how this vicious circle inevitably leads to intellectual stagnation. The potentialities of education which in the beginnings of the indigenous Church were so hopeful, reach a point when no further progress seems possible.

The modern Churches in the Pacific are demanding a wider education which will enable their members to take their place in the world of the present day. The island leaders are beginning to realize that they are not on an intellectual level with Church leaders in other parts of the world. Through several generations the pastors, trained in mission colleges and ordained to the ministry of the island Churches, have been regarded as the intellectual class, and believed themselves to have reached the height of educational attainment. They are now beginning to understand that the standard of education in their islands is low and narrow, com-

pared with other lands, and they are puzzled by the apparent difficulty of improving this standard. The immediate reaction is a desire to speak English, to give themselves a more ready contact with Western education.

The people of these indigenous Churches, already evangelized, growing up in Christian homes in a Christian country, are crying out for Western education, that they may enter Western schools and universities. They have not yet realized that education in its only true and effective sense is a matter of culture. They regard education as the acquisition of knowledge which brings power and prestige. Here lies the great problem of the indigenous Church in the Pacific. How can the Christians of these younger Churches give their full contribution to the world Church of Jesus Christ?

The education of women has not been neglected in the Pacific Churches. Higher education is instituted for girls at some stage in the development of the indigenous Church, as it is realized that enlightened womanhood is necessary for progress. The demands of the present day and the problems facing these young Churches affect both men and women.

A comprehensive educational policy cannot be fully carried out within each indigenous Church. The Churches are demanding a wider education which will bring them into line with the world Church. Experiments in sending boys and girls to schools and colleges in New Zealand and Australia have not been altogether successful. The students spend several of their most formative years in an alien environment striving to follow courses of instruction unadapted to their needs, and far removed from their own culture. The present need is for a higher standard of local education which will prepare students for entrance into a Pacific Christian university.

ONE of the most urgent needs of the indigenous Churches is for books. There is no indigenous literature, and the Church has not produced any original work. Such books as exist in native languages are the work of foreigners. They consist chiefly of school-books and commentaries, valuable only in their generation for the limited requirements of educational institutions and church activities. There is little hope for the production of any truly indigenous literature from an educational system and church organization which are of a foreign pattern, from people whose outlook and experience is bounded by the shores of their small islands, and from a social system which disapproves precocity and discourages originality, in a community which is suspicious of the unconventional.

The line of development in the indigenous Churches tends to quench initiative and originality, for the Church itself has become a reproduction, an imitation of institutions from abroad, which does not help to engender any typical racial expression in church life.

The Pacific people need books, and the power to read them, and at the same time training in appreciation and discrimination which will protect them from subversive propaganda which is flooding the world by way of the printed word. At present they are demanding books as a means of gaining knowledge for material advancement or for the preparation of sermons. It is comparatively easy to find tech-

nical books and reference books which are suitable for translation, and such books do not lose their value in the process. But in the field of literary art the problem is greater. While the story and subject matter may be preserved in adaptation and translation its literary value is often lost. The requirement in the Pacific is for books of adult interest yet in simple direct English; the "Classics," for instance, are outside the scope of most Pacific islanders, yet on the other hand books termed "modern fiction" cannot be comprehended.

THE need is therefore of a two-fold nature, first for opportunity to read good English books, also for indigenous authors who will produce original literature and not merely imitations or translations of books from other lands. The first need can more easily be met in the immediate future by supplying adequate and well-run libraries for the island people. As the range of thought and imagination increases there may be a hope for the production of some original writing by native authors in the future. Meanwhile, the problem of books for the Church is an urgent one, and immediate action in providing libaries of sufficient variety and quantity is called for.

When the indigenous Churches achieve autonomy the problems of organization and finance have to be faced by the island church leaders. It has already been indicated that the Pacific Churches have gradually become accustomed to the denominational organizations of the West, and through the years the indigenous leaders have been trained and initiated into the intricacies of its constitution. Although the set-up remains foreign, and is always regarded as something outside the island tradition, yet the indigenous Christian leaders cling to such constitutions, and positions of authority within them are much desired; they tend to exaggerate the importance of this machinery of the Church, to become preoccupied with internal affairs, so that the implementation of the constitution is an end in itself. Ecclesiasticism takes the place of the joyful "consciousness of communion" which records give as characteristic of the early indigenous Church.

Finance of necessity takes an important place in the church organization, as the newly autonomous Church becomes responsible for its own work. Already some of the indigenous Churches of the Pacific take entire responsibility for their own work and also make contributions to work abroad. Others less advanced supply funds for the support of their own indigenous workers, while in the more primitive fields the Churches are still dependent on the missionary society for money from overseas.

The indigenous social system does not take money into account, and at first the natural generosity of people who share the resources of a fertile country is applied to the new acquisition of money. But increasing demands from work which hitherto has been supported by mission funds create a new realization of the value and power of money.

The missionary spirit has been characteristic of the Churches of the Pacific from early days. Islanders have gone out as missionaries to other island groups and to New Guinea, to work under missionary societies from the West, usually the denomination to which their

own island Church belongs. These native missionaries have given sacrificial service for the Kingdom of God in the Pacific, and many have died of strange fevers in foreign places far from home.

IN this work for the extension of the Kingdom of God in the Pacific, members of the Methodist Churches in Tonga and Samoa have gone to areas in New Guinea where the Methodist Mission is also working; members of the London Mission Churches in Samoa, Niue, Ellice and Tokelau Islands and the Cook Islands have gone to the London Missionary Society's field in Papua. The indigenous Churches recruit missionaries, and there are plenty of offers of service from ordained men and their wives; but these Churches have not yet undertaken their own missionary work, or felt any responsibility to finance it.

The South Sea "teachers," as they are usually called by Western missionaries with whom they are working, do not take their place on an equality, but are accepted as useful assistants. It is especially in other mission-fields that the Pacific island pastors are realizing their intellectual inferiority and limitations of experience and practical expression; they are conscious of a frustration in their aspirations to become free servants of God. They wish to take their full share in the great work of evangelization, and long to acquire the necessary knowledge and skill required of all modern missionary candidates. These island missionaries need a more extensive and specialized training before they leave for foreign fields of service.

The Pacific indigenous Churches might prove a fruitful source of recruits for missionary service at this present time when the world Church is thinking in terms of a united move forward for world evangelization. But first they must be fitted for the task, to work shoulder to shoulder with missionaries from other Churches with an equal voice in planning the campaign. It is only in this way that the indigenous Church of the Pacific can fulfil her task of bringing to the world Church her own special gifts, the Polynesian, or Melanesian, or Micronesian view-point, the revelation of God as it appears to His Pacific disciples.

It is perhaps the final call to the old-established Churches of the West for service in the Pacific, to make it possible for members of these indigenous Churches of the Pacific to qualify themselves to become effective co-workers in the world Church in all aspects. It is the present opportunity and obligation of missionaries and missionary societies, still seeking to guide these young Churches, to open the way for indigenous development. The day for mere instruction in Western methods and church traditions has passed. The Pacific Churches are now pressing forward to form their own traditions, to reveal new ideals, to see new visions, to use their own peculiar talents to bring new revelation and inspiration to the world Church.

The indigenous Church of the Pacific is a living Church, with all the virtues and faults which real vitality implies. It is a vital part of the world Church; its contribution, in its own peculiar racial form, is necessary for the fulfilment of the revelation of God in Jesus Christ to all mankind.

Mexico's Commandos

Ivy Waterworth

THE story of Mexico's Gospel Crusaders began in Japan a number of years ago, when Mr. Charles Cowman, at that time head of the Oriental Missionary Society, initiated and carried out a plan called the "Every Creature Campaign." The purpose of this Campaign was to place a Gospel portion in the hands of "every creature" in Japan. The undertaking was very successful and millions of Gospels in the native language were distributed.

In 1941, Mrs. Charles Cowman, who has been the head of the Oriental Missionary Society since the death of her husband, was asked to speak at an International Sunday School Convention in Mexico City. Mrs. Cowman spoke on the "Every Creature Campaign."

A group of Christian leaders was inspired to ask, "Why not a similar campaign in Mexico?" As a result the "Gospel Crusade in Mexico" came into being. Mrs. Cowman promised to do everything in her power to provide Gospels and soon the door was opened.

The outbreak of war curtailed the activities of the Oriental Missionary Society in Japan, so money was released for use in the Republic of Mexico. The dream was fast becoming a reality and in order to lay a proper foundation for this new enterprise, Evangelicals of every denomination were called into conference. From this group a committee was formed, with Captain Alejandro Guzman, then in charge of the Army's operations in Mexico, as a member. Soon after, the Salvation Army was called upon to serve as a "clearing house" for the activities.

The original plan was to organize church groups in all the larger cities into house-to-house distributing teams which would, through personal contact, place the Word of God in every home. Later, in order to reach the villages where there are no evangelical Churches, the Salvation Army organized teams to carry on this work.

The cost of this Crusade has been considerable in view of the fact that it involves the use of an automobile, equipped with loud speaker, and a team of from two to five travelling "Commandos."

The unpaved country roads and turbulent streams have wrought havoc to the Commando truck which was, at one time, the answer to most of the team's transportation problems. Nevertheless the Commandos, true to form, have consistently trained themselves in the manner of military shock troops. They go into action prepared for any emergency. They may ride triumphantly in a United States Army command reconnaissance-car, equipped with a public address system, or they may arrive in the village, dusty and tired from a long trip on foot.

Frequently the Commando is able to borrow a spirited horse to carry him swiftly from village to village. Often the mountain trails, which lead to a *pueblacita* tucked away in some old volcanic crater, are rugged and there is no safer

way to travel than by riding a patient *burro* (donkey).

It is a slow journey but the sure-footed little creature will take the Commando to his destination and the Gospel will reach yet another remote community.

Time and again, the Commando must penetrate the hinterland where roads are unknown and where even Spanish is a foreign language.

WHERE there are no roads the pioneers must slash their own paths with axes and *machetes*. Where there are no bridges, they must ford the tropical streams, driving the Commando truck with extreme caution or wading over the slippery rocks on foot.

On the east coast, where Salvationists are now working, there are many villages situated along the river banks which are accessible only by water. To reach these, the Commando must hire a launch. This mode of travel has been used a great deal in distributing the Scripture portions throughout the little fishing villages along the coast.

What stories they tell, these intrepid young Mexicans! And how their dark eyes flash and the colour appears in their brown cheeks as they recount their thrilling experiences for the interested listener.

They are Gospel Commandos, and like Commandos they live dangerously. To the sceptic they would tender an invitation to accompany them on a raid. "Fasten your pack, *amigo*, you'll need everything in it," one of them might well say. And as you tighten the rope that secures your burden, you realize with every step of the way that there is more truth than error in that warning. You follow these young Christian dare-devils into a strange community and even you, inexperienced as you are, feel the hostility that chills the atmosphere.

You trudge behind Lieutenant Diaz up a street where sand covers your shoe-tops, and at each door you wish somehow that he were a powerful giant, instead of the bantam-weight that he is.

You look around, secretly hoping that the others have followed you, for there is safety in numbers. Actually you know that they have taken another street and are somewhere out of calling distance. You become gradually aware of the threatening crowd that seems to grow in size at every corner. And you mention your fears to the Lieutenant, who goes on quietly handing out the Gospels, as though you had never spoken.

Hours later, your party meets to wait for the 'bus in the main *plaza*, and again you are aware of the hostile crowd. This time it has grown into a threatening mob and you overhear the leader of the Commandos, Lieutenant Diaz, say in a guarded whisper to his assistant, Lieutenant Gomez, "Let's get out of here, they're planning to stone us." You think this is startling until you hear the reply of Gomez, who had only hours before escaped death at the hands of a merciless killer. "I'm with you"; he replies, "in that crowd I see the fellow who cornered me a while ago, and he still has his knife."

You realize, as the others in the group give you a worried glance that you are like excess baggage because you are so new at this business, and for a minute you wish you hadn't come along. Then you obey their signals in-

stinctively and in a short time find yourself on the outskirts of the village and out of range of the mob. You breathe freely again, but only until you hear the account of another attack which occurred early in 1945, when one of the members of an evangelical congregation was killed and several others wounded as the result of a campaign for the suppression of Protestantism which had been going on for several years.

The group of Christians comprising this congregation was converted and brought together through a revival meeting conducted sometime earlier by Captain Guzman.

Later the group had prospered as an independent Church. Following the enemy attack, the man who had served as pastor of the group, fearing for his life, fled from the community, leaving the congregation without a leader.

By this time you have acquired a peculiar liking for this uncertain destiny that faces you at every step and you beg to go on with the Commandos. No longer are you sceptical of their wild accounts of danger and adventure. This time it is you who are accused of exaggeration, and you wonder why, as you recall the petrifying chill that took hold of you in the village square. All of you had a mighty "close call" and that was no exaggeration in any language.

You accompany the Commandos to another village in a less hostile section, and you enjoy the experience. This time you have acquired the technique and a certain self-assurance, so you volunteer to distribute some of the Gospels yourself.

Down the street you go from door to door, at each portal stopping to give a friendly smile and a greeting to the woman of the house or to the man who has come home for a noonday meal. You note the wonder with which the stranger receives the little book, and the question in his eyes as he reads the words. You point out the way of salvation and because he is hesitant about accepting it you offer a fervent prayer and go on to the next doorway.

LATER your heart pounds when you see him again amid the crowd at the *plaza* who have come to hear the Lieutenant tell the story of the "Plan of Salvation."

The last chart has been explained and the last picture-slide has been shown and you go out into the crowd with a prayer upon your lips. This time he is ready, the seed has taken root and you are pointing a man who has never heard the story before to the world's Redeemer.

There are many other experiences, too numerous to mention. On one occasion the Lieutenants had set up their equipment to show pictures of the Life of Christ in the central *plaza,* only to have the lights turned out.

How well you remember the throngs in the darkness of that village street, milling about helplessly, the disappointment on their faces blanketed by the blackness. Then the announcement that the pictures would be shown in the market place. Those Commandos, what a plucky lot they were! They might easily have said, "It's no use!" Instead the Lieutenant set about with the help of his two assistants, just out of a training college, to move the apparatus to the new stand.

It was difficult, almost to the point of being impossible, to get through that crowd, but they did it, and the "Life of Christ" showed on the screen perhaps a little more clearly because of the victory they had won.

On another occasion an Indian father listened to the message given out by recording over the public address system. In his village, off the beaten track, very little Spanish was spoken. To meet this emergency the Commandos had with them records in many of the Indian dialects, made by the Wycliffe translators. As soon as the recordings drew a crowd the Commandos searched out local interpreters to repeat the Gospel message in their native tongue.

Papa Ruiz listened to this strange and wonderful story that fell, for the first time, on his ears from the lips of these oddly uniformed messengers. One day, weeks after the visit of the Gospel Commandos, Papa Ruiz, a Mixtecan Indian, appeared before Captain Alejandro Guzman in Mexico City. With him was his son, a handsome little fellow holding carefully his white straw hat. "I have come to give my son to God," said the father simply.

Captain Guzman, himself a father, accepted the gift. Standing before the altar in the humble Salvation Army hall he remembered Eli and the boy Samuel. To-day, six years later, young Eliseo, now a good-looking lad of fourteen, is being trained as a Salvationist. Some day, if he feels led by the Holy Spirit, he may offer himself to serve as an officer in the Salvation Army. Captain Guzman likes to think he will carry the message of Salvation to other outlying places where men like his father wait to hear the Word.

It is difficult to believe that so close to the birthplace of the automobile there were some villages where the people had never seen a car, much less one equipped with a public address system, yet, even to-day, reports trickle in once in a while that the natives are still referring to "the car that talked."

SO the Gospel Commandos, small bands of specially trained evangelistic shock troops, still engage in hit-and-run raids into enemy territory for the purpose of obtaining captives for their King. At the present time, two teams, each containing two young Salvation Army Lieutenants, form the spearhead of the attacking force. Around them they gather and train workers of other Protestant denominations in the art of personal work and soul-winning. Eighteen Protestant Churches have assisted the Salvation Army Gospel Commandos in their efforts.

The programme so far has proved very effective, both in the number of people reached with the Gospel and in the actual conversions which have resulted. Practically all the larger cities have been thoroughly covered and nearly four million Gospels have been distributed in over 1,000 communities and in twenty-six of the twenty-eight states of Mexico.

In several instances small groups in the communities, reached for the first time by the Gospel Commandos, have been organized into Churches of various denominations.

The Salvation Army will continue its part in this great Gospel Crusade until it is felt that the Story has been carried into every section of the Great Republic.

¶ *"The Christian Sublimation of Dispersion"*

A Refuge for Palestinian Refugees?*

By a Refugee

A YEAR ago there were some 140,000 Christians in Palestine, mostly Arabic-speaking. Some thousands are left, but the majority are to be found among the refugees scattered in the immediate surroundings of the Holy City—Ramallah to the north, Bethlehem and Beit Jala to the south as well as in Transjordan, Lebanon, Syria, Cyprus, and Egypt. Some of those who more than thirty years ago were exiled from their homes by the Turks have passed through a worse experience. These people were exiled in many cases because of their friendliness to Britain—a matter which should not be overlooked. They have had another *safarbarlik,* as the days in 1916-1917 came to be called, when they went from place to place. But that was all in the exigencies of war in which so many nations were engaged. Sooner or later they knew that Palestine was to be freed and they would return home.

The Christians of these days come from a score of different communities and are representative of the older and younger Churches. Some of them have lost everything; savings of years have gone up in smoke or been dissipated in loot; their houses in many cases have suffered the same fate as more precious Christian buildings of historic interest or missionary usefulness.

These men, women, and children have become the victims of a modern "dispersion" they never anticipated, whether they happen to be Orthodox, Lutheran, Greek Catholic, Anglican, or Free Church. Life was suddenly changed for them in 1948; and they found the settled ways they thought they had been treading blasted and destroyed. Perhaps there has never been a dispersion of Christians from Palestine quite like this one. But it may be worth recalling the one referred to twice in the Acts of the Apostles:—

> And at that time there was a great persecution against the Church in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Now those who were scattered went about preaching the Word. . . . Now those who were scattered because of the persecution that arose over Stephen travelled as far as Phœnicia and Cyprus and Antioch. . . .

The range of this first Christian dispersion seems to have been curiously commensurate geographically with the present situation—even to the two waves, as it were, the first not carrying the Christian population generally beyond the confines of Palestine proper, the second landing them 300 miles or more from home. The cause in the first case was persecution arising inside the Holy City; but they somehow sublimated the homelessness of "dispersion" through a preaching of the Word, so that they soon came to be called Christians. This must

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* This article concerns Christian refugees. Human sympathies are the same for the far larger number of Moslems—some 800,000.

have lifted them out of themselves, paving the way for that greater and more official expansion of the Church a few years later. The spontaneity of this expansion has remained an inspiration down the vista of the intervening ages.

Does the question arise as to whether this modern Christian dispersion from the Holy Land, as opposed to the Holy City, can also be sublimated to the furtherance of the Gospel and issue in an equally spontaneous expansion of the Church—this time not among "Jews only" but more largely and more important in the world of Islam amongst men and women who know not God revealed in Jesus the Palestinian?

THIS parallel of persecution may not be a true one, even if in individual cases there has been something remarkably like it for the small band of Jewish Christians, some of whom barely escaped from Palestine with their lives. But they are a drop in the bucket compared with the Christians of Palestinian and Arab descent. The causes of the modern dispersion must be mostly sought for not in any violent eruption in the country, but in the comparatively needless ignorance and lack of interest and imagination among fellow-Christians of chiefly Western origin. Nor is there any parallel at all between this and the displacement of persons in Central Europe before, during and since the war, or in the "refugeeism" caused by the separation of Pakistan from India. Men and women, whose forbears somehow remained loyal to Christian beginnings and principles down the centuries of an almost continuously dominant Islam feel themselves to have been left in the lurch by their fellow-believers in Great Britain, the United States, and elsewhere. Few voices have been raised either in vigorous protest or understanding sympathy—except for the recent resolution from "Lambeth"—until it was too late. Not even at Amsterdam was Christian leadership prepared to protest against an act of aggression that was in process of implementation as the World Council was in session.

Can these Christians help comparing or rather contrasting the way in which the voice of the Church of the West—and even the voices of politicians before the advent of "appeasement"—was raised fifteen years ago as the Nazi leaders turned their hands of murder and loot against the Jewish population of Central Europe with the ultra-complacent way in which the so-called Christian West has stood aloof from the exile of thousands of Arabs from their ancestral homes in Palestine? Too late in many cases, they feel, has the United Nations launched a campaign of relief running into an outlay of millions of dollars and pounds. How can they feel this to be adequate compensation for the ruin of their economy, the abandonment of home, and the loss of work?

What has happened to the scales of Justice? The perplexing matter is the comparative indifference of the Christian world. In Turkish days till 1914, these Palestinian Christians felt actually safer. France and Italy were behind the Latins; the Orthodox looked chiefly to Russia; the growingly hopeful and independent Protestant groups felt the friendship of the United States and Britain, due, of course, to their contact with missionaries for a century or more. To-day the

voice of Moscow is a complex one; that of the Vatican seems strangely silent. America apparently has changed her mind, while the Balfour Declaration ushered in an era of aggression, suspicion and misunderstanding which has helped to alienate the Arabs from Britain.

What has come over the Christian West? Is Nazareth in "Galilee of the Gentiles," home of Christians since the days of Jesus, to be left in the State of Israel? What about the Lake and its associations with the Master and the Twelve? Where is all this talk about the internationalizing of Jerusalem, at least, likely to end? Is it any wonder that the Palestinian Christian and his Moslem compatriot are bewildered and nonplussed? The Palestinian Christian realizes that Christianity has something to say and wonders why that something is never said.

Will the United Nations, presented with a *fait accompli*, forget the "martyrdom" of the Mediator, and place their confidence in truces and armistices? Will this kind of thing based so largely on expediency and opportunism, eradicate hatred (newly implanted) and resentment from the hearts of ordinary people? The Lambeth Conference, it is true, spoke of Palestine as the land "sacred to millions of Christians," and expressed its sympathy with the "Christians of every Church who are suffering." This and other "resolutions" have been productive of relief, an act of humanitarianism and reparation; but has the Christian in or of Palestine yet received the assurance that the genuine concern of the Christian world over this problem is equal at all events to the concern of the Moslem world—and that it realizes that the country *is* still sacred to the eternal memory of the Son of Man?

THERE are two Arabic words in use for "refugee." One is *muhajir*, which means "migrant," reminiscent of the days when centuries ago the Semites were always on the move—days which long ago have ceased to exist for all but Beduin (save when the impulsion is unnatural!). The other word is *laji'*, a word whose root occurs in many Bible passages where God is described as "our Refuge." The assurance of this fact is with Palestinian refugees these days, especially the less sophisticated, Moslems or Christians, but the divine assurance needs to be matched and balanced by an assurance from the Christian world.

* * *

ORTHODOXY

The above article reminds us of a World Council of Churches' statement which stresses the obligation of all Christians to engage in the service of mankind in its common problems and sufferings. Two of our readers have complained that we have not mentioned the existence of the smaller conference, the International Council of Christian Churches, which was formed at Amsterdam. This is partly because we have not received suitable material for publication from the latter and partly because we fear to start a theological controversy. The World Council of Churches was "a signpost on the road to real and full unity." Both conferences stood for the Deity of our Lord Jesus Christ. We wish that this could have formed a point of contact. Why is so little attention given to our Lord's plea for unity, "that the world may believe"? Evangelism with a world outlook, for which we stand, awaits this unity. Had the conferences at Amsterdam visualized Jesus saying again, "Lovest thou me?" a common love would have submerged differences that are not fundamental to salvation.—EDITOR.

¶ *A story of missionary rehabilitation*

Opportunity in Siam

A. C. Snead

From the time of its opening in 1929 the East Siam field of the Christian and Missionary Alliance was connected in organization with French Indo-China until in 1946 it became a separate mission, regularly organized with a chairman and executive committee. It is now known as the Siam Mission of the Christian and Missionary Alliance.

Alliance missionary activity in this area ceased in December, 1941, when the missionaries were forced to evacuate. Ere leaving the field a small group bowed in earnest prayer that God would yet awaken the Siamese people in this field and bring many to a saving knowledge of Jesus Christ.

MAY, 1946, marked the return of the first missionaries of the Christian and Missionary Alliance to Siam when the Rev. R. M. Chrisman and the Rev. T. G. Ziemer arrived to resume work. They were encouraged to find that, despite persecution and suffering, faithful witness was carried on during the war years by several undergraduate Bible-school students and some of the Christians. The missionaries immediately set about the work of rehabilitation. They surveyed the field, contacted many of the groups of Christians, attended to the repairs of buildings and made necessary preparations for the arrival of other missionaries.

The Siamese Government reported in the fall of 1947 that the population of Siam was 17,256,325, an increase of 19.31 per cent. since the 1937 census.

By agreement between the Presbyterian Mission and the Christian and Missionary Alliance, four provinces without a witness for Christ—Rayong, Chantaburi, Trat and Prachinburi—are now a part of Alliance responsibility, making a total of nineteen provinces in the Alliance field. Siam has seventy provinces, but these nineteen contain 38·3 per cent. of Siam's entire population.

Early in 1947 three experienced missionary couples, accompanied by one new couple, reached the field, and were followed some months later by two more new couples and one young woman secretary. Thus the staff now on the field numbers fifteen. Three more are under appointment to sail in 1948 and it is expected that other appointments will be made until the quota of thirty is filled within the next few years. Thirty-one national workers are serving faithfully and effectively. All but two of these have had from one to three years' Bible-school training.

The Chairman's report for the year 1947 presents an encouraging picture and gives promise of healthy growth. During the year 107 Christians were baptized, while nearly 400 others accepted Jesus Christ as Saviour and became enquirers to receive instruction before baptism. Regular church services are held in twenty centres, three of which have fully organized churches. Siam is indeed a land of great missionary opportunity. The doors have probably never

been so open, the interest so keen, and the response so gratifying.

The year 1947 marked the reopening of the Siamese Bible-school with a total enrolment of thirty-four students, including fourteen women. The deep spiritual tone of the school and the high quality and earnestness of the students presages a valuable contribution to the field in the days just ahead. Property and buildings at Khon Kaen were providentially made available for purchase, and here the Bible-school is accommodated, together with missionary residences for two couples.

As a result of the war all stocks of mission publications were either confiscated and destroyed or secretly distributed, so during 1947 a publication committee put forth diligent effort to supply much greatly needed literature. As a result, 135,000 copies of six tracts were reprinted and six others were either translated, revised or edited in preparation for printing. One thousand copies of the first Siamese edition of *Hymns of the Christian Life* were printed, this being the first Alliance hymnal to be published in Siamese.

There has been an unprecedented sale of Gospel portions and other Christian literature. At least 100,000 copies of tracts and Gospel portions were sold during the year, about two-thirds of these on trains and along railway lines. The American Bible Society reports that sales during 1947 in one section of the Alliance field undoubtedly surpassed all previous records for sales.

Reporting a ten-day walking trip in Udorn province, covering eighty kilometres, a missionary says:

"In most every village where we stopped people listened eagerly. Some bowed their heads and prayed the penitent's prayer. At one place some ruffians slashed the hind legs of two of our oxen. They thought they belonged to us and that they were doing us real harm, but the animals belonged to Siamese, who had to sell them at great loss, which the mission bore. On the return trip, just outside of this village four men were baptized. Thus where the enemy tried his hardest to discourage the people, the Lord gave us great victory. Over sixty-five prayed and more than 500 Scripture portions were sold. A chain of interested groups through the forest was forged deep into territory where missionaries had never before set foot. The amazing response in this pioneer area came as the result of the faithful witnessing and tireless travelling along forest trails by a first-year pre-war Bible student."

MAHASARAKAM City, where work has been opened since the missionaries returned to the field, is the centre of an important province. Government officials, shop-keepers and neighbours have all been friends and helpful to the missionaries, and very little opposition has been felt. Indifference was evident, but the Lord has those whose hearts He had prepared. A young lad finishing his course in the public schools attended the first meeting held two days after the missionaries arrived, and never missed a service in the months that followed. He early prayed and was baptized and went to Bible-school.

While holding a short-term Bible-school a young man walking by came into the evening service. He asked permission to attend the classes in the day-time. Learning

that he was employed in the local distillery, the missionaries expressed regret that he should be in such work, whereupon he promptly left that employ and found other work. He soon accepted the Lord as his Saviour, and later went to Bible-school, where he proved himself a top-ranking student.

In the province of Ubon, where past results have been somewhat discouraging, more than thirty accepted Christ during the year. While a missionary was waiting for a 'bus he made a vital Christian contact with the mayor of a city. After considerable correspondence and several personal follow-up contacts, the mayor announced his decision to accept Jesus Christ as his Saviour and stated that his wife and eldest son desired to do likewise. The baptism and testimony of Mr. Vichienkeeo, a district administrator, was a highlight of the Native Bible Conference early in March. At the close of the Conference he returned to Ubon, where he boldly and effectively gave his testimony in a Sunday morning service. Later he gave it in a large church in Bangkok. Much blessing has come to many through this testimony. He continues to witness for Christ in his administrative centre at Sawang Dandin, in the Ubon district.

Sunday services were resumed at Korat in May for the first time since the outbreak of the war, when the work was suddenly brought to a close and the Christians scattered far and wide. The attendance has increased at each service.

AMONG the numerous blessings of the past year was a distinct miracle in the healing of Nai Prome, our evangelist at Ban Snam, from nodular leprosy. Word came that he was dying. The missionaries went at once to his village and found him lying on his pallet seemingly nothing but skin and bones, with the hideous swellings of leprosy all over his body. They gave him some sweetened condensed milk, which was the first food he was able to retain for days. They then prayed for him and asked prayer from friends at home. God answered. In October Nai Prome visited the missionaries. His body was well filled, and his skin as smooth as a child's, with not a sign of the leprous swellings. Again in December, when the missionaries visited his centre, they found Nai Prome well and happy in the service of the Lord.

While rejoicing in the victories of the past, the missionaries and we at home are trusting and labouring for even greater victories in the days to come unto the glory of Christ our Lord.

OPENING DOORS IN NEPAL?

Recently three missionaries of the Scandinavian Alliance Mission crossed over the bridge at the borders of Nepal, and, by faith, claimed the needy land for Christ. One of the three wrote:—

"When I was in Lucknow a missionary there told me that he had seen an article in an Indian newspaper stating that missionaries would be allowed to work in Nepal in the future because of the present diplomatic relations between the United States and Nepal. Events are moving swiftly; the Government is becoming more lenient, and constitutional reforms are about to take place. Is God opening Nepal before our eyes?"

Nepal has been for many years one of the closed lands of the world to the preaching of the Gospel. It may be that at last the prayers of many for the opening of its doors are being answered. May God grant it! *Alliance Weekly.*

Evangelism To-day

Samuel M. Zwemer

THERE is a new emphasis on evangelism in all the Protestant Churches. This is encouraging but also, in a sense, alarming. A fanatic has been cleverly defined as "a man who redoubles his energies when he has forgotten his aim." When we step on the gas we must first be sure that we are on the road, have made the right turning, and above all that we have not forgotten our basket of groceries!

When we sing at the top of our voices, "O Zion haste, thy mission high fulfilling," do we take time to think what that mission is? And when we shout, "Fly abroad thou mighty Gospel, win and conquer, never cease," do we realize it takes more than lung power to make it fly? To evangelize is to move heaven and earth; to evangelize is to take hold of God and man; to evangelize is to be an ambassador for Christ. The word evangel is peculiarly Paul's word and Paul's life. It occurs in the Gospels only four times in Luke, five times in Matthew, and in Mark eight times. Paul uses the word eighty-seven times. It is woven into his very life and thought. Listen how Paul uses this sacred word:

> Separated unto the gospel. . . . Not ashamed of the gospel. . . . Fully preached the gospel. . . . I have begotten you through the gospel. . . . Lest we should hinder the gospel. . . . Should live of the gospel. . . . Not abuse my power in the gospel. . . . This I do for the gospel's sake. . . . If our gospel be hid. . . . They would pervert the gospel of Christ. . . Preparation of the gospel of peace. . . . Your fellowship in the gospel. . . . Confirmation of the gospel. . . . Furtherance of the gospel. . . . Defence of the gospel. . . . The hope of the gospel. . . . Partaker of the afflictions of the gospel. . . . The bond of the gospel. . . . Woe is me if I preach not the gospel.

And note also how affectionately and repeatedly he calls it *my gospel.* Moreover, he thought it was the *only* Gospel: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." When we speak of evangelism we stand on holy ground. *Our message* is a survey of the wondrous Cross on which the Prince of Glory died and which pours contempt on all our pride. *Our motive* is love so amazing so divine that all human love seems icy cold in comparison. *Our dynamic* for such an impossible task, for such an incomparable and glorious privilege, can only be the power of the Holy Spirit.

When the human heart has lost all contact with God; is void of a sense of sin; when darkness covers the face of its deep, only God's voice can say, "Let there be light." Only God's power can produce a new creation. And this is evangelism.

Evangelism is resurrection. "Awake thou that sleepest, arise from the dead and Christ shall give thee life."

I.—The Message of Evangelism.

(1) It is *personal* not *social.* The Anglican divine, D. R. Davies, whose book, *On to Orthodoxy,*

was a worthy fellow to his terrific call for humiliation, *Down Peacock's Feathers,* wrote:

> I no longer believe in the Social Gospel. There is no such thing. It is a most calamitous misinterpretation of the New Testament Gospel. The Gospel is not a message to States, nations, groups, committees. It is a message to persons. You cannot convince nations of sin. Committees cannot repent. When Nineveh repents it is the individuals in Nineveh who do the repenting! Christ spoke to individuals not to masses. John 3:16. *Whosoever* means an individual.

IT is not the *world* that believes and has eternal life but only those who make self-conscious and deliberate choice. Mass-evangelism is a contradiction of terms. Otherwise we must justify the absurd practice of some early Jesuits who baptized heathen with a squirt-gun. Christ died for all but He calleth His own sheep by name. "Simon, Simon"; "Martha, Martha"; "Saul, Saul."

The Gospel by its very nature works in one human heart at a time. It can work in society only when many individuals in that society are Christians in reality. The three thousand at Pentecost were each individually "pricked in their hearts," individually confessed their sins and individually received forgiveness.

(2) Our message is central not peripheral. The whole Bible is the Word of God. But the Gospel is not the whole Bible. The Old Testament types and shadows and prophecies all point to Christ. But the central truths of the Good News are the historic facts as recorded and interpreted by the apostles who were eye-witnesses. We waste time and energy when we linger on the outskirts. We must begin at the centre.

Paul spoke of the heart of his evangel as "the word of the Cross." By a five-fold repetition of the word evangel (Moffatt's version) he says in 1 Corinthians 15:1-4:

> Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard. First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the scriptures had said, that he was buried, that he rose on the third day as the scriptures had said.

An Afghan Moslem friend, whom I met in London a few years ago, wrote a book entitled *Lights of Asia.* It describes five great religions, and one cannot put the heart of the Gospel message in better words than Ikbal Ali Shah does in his chapter, "Christianity":

> The Cross is the centre of all revelation. Have you ever thought what the Bible would be like without the Cross? Take the Cross out of this book and you won't be able to recognize it. If there be no promise of the Cross in the Old Testament then its Laws distress me. It is a book of fatalism. If there is no Cross in the New Testament, then it blazes with pitiless splendour. But put the Cross back and at once the book becomes a Gospel. Its Law becomes Love, its shadows flee away, its destiny is the Father's House.
>
> To reveal my sin merely would load me with despair; to forgive my sin merely would make me afraid of to-morrow. I want my sin conquered; I want to get it beneath my feet. The Cross is the

place of victory. Christ did it upon the Cross. I say it reverently, He could not do it but for the Cross. It was expedient for one man to die for the people. He hath put away sin—all sin—original sin and actual sin, by the sacrifice of Himself. "There was none other good enough to pay the price of sin; He only could unlock the gate of Heaven and let us in." Education could not do it. Social reform cannot do it. Our beautiful essays and ethical sermons cannot do it. It is Christ upon the Cross who discovers sin, who forgives sin, who conquers sin.

(3) *It is a glorious message.* It concerns the glory of the manger—the Incarnation with its angel-chorus and effulgent star and wise men from the East. It concerns the glory of the Cross towering o'er the wrecks of time, and all the wealth of sacred story still gathers round its head sublime. It concerns the glory of the empty tomb and the resurrection morning and the Master who showed us His hands and His side.

No angel in the sky can fully bear that sight
But downward bends his burning eye at mysteries so bright.

What a glorious message is ours! And we are set apart to tell this good news, the Gospel of God's face. The light of the knowledge of the glory of God in the face of Jesus Christ!

How can I ever be ashamed of such a message? Woe is me if I preach not the Gospel. Yet how can an earthen vessel contain such treasure; how can mortal lips proclaim immortality; sinful lips forgiveness and human weakness proclaim divine omnipotence? What motive can drive us and hold us to the task? What impulse is strong enough "to stir a fever in the blood of age, and make the infant's sinews strong as steel."

II.—The Motive of Evangelism.

No human enterprise requires stronger motives than world-wide evangelism. There is none so vast, so difficult. For nineteen centuries it has staggered faith, tried love as by fire, and hope oft-times disappointed has made hearts sick. When the road is long and up-hill all the way we need a powerful engine to drive the car.

THERE have been unworthy motives since the days of the apostles. The Pharisees crossed the land and sea to make proselytes—their motive was zeal for Judaism. Paul speaks of those who preach the Gospel for envy and strife. Their sons are alive to-day.

(1) The *ecclesiastical* motive is due to pride and envy: "Unless we occupy Jones' Corner the Methodists will get ahead of us!" We are to be fishers of men but not to fish in other men's nets. It is not the function of a shepherd to be expert in stealing sheep.

(2) Another unworthy motive for evangelism is that based upon culture and social progress. The flag follows missions and trade follows the flag. Imperialism has often given its benediction and politics a motive to those who sought to serve Cæsar by serving Christ. Politics and evangelism are poor bed-fellows whether in Arizona or Arabia. Christ's kingdom is not of this world.

(3) Under the slogan "It pays" or "We can do it if we will," and the spell of statistics, the Church in America was led astray in a by-path called the Inter-Church World Movement. But thoughtful pilgrims

on the King's highway, such as Robert E. Speer, led them back from crooked *Re-thinking Missions* to New Testament teaching on the message, the motive and the goal of Christian missions. To-day you may buy this greatly advertised volume for ten cents at a second-hand book shop.

(4) Pity for the heathen was the great missionary motive in the eighteenth and nineteenth centuries. The travels of Captain Cook in the South Seas, the explorations of Livingstone in Africa, the lurid accounts of popular Hinduism, were moving-pictures to that generation. But the resulting conception of the non-Christian world was a caricature rather than a portrait. Not only in Ceylon "every prospect pleases and only man is vile," but on the Gold Coast of Chicago. The gods of wood and stone, even the symbols of phallic worship, are no more heinous to a holy God than the paganism of Europe and America.

The motive of pity and compassion is valid and needful to move our emotions but it is not primary nor potent to move the intellect and the will.

Evangelism, in the words of Dr. Kraemer at Madras, must go back to the apostolic motives. For all subsidiary arguments or motives that have often usurped practically the place of the primary motive, are smitten to pieces under the hammer of the times. Recommending Christianity as the bringer of enlightenment and freedom, as a capital national and social tonic to make powerful nations, as the infallible guide to progress, has come to naught.

(5) The two great motives of the early Church were the command of Christ and the love of God. That command did not rest primarily on the Great Commission but on what Paul called "the Eternal purpose which He purposed in Christ Jesus" (Ephesians 3:11). As we have it in one of the great hymns:

God from eternity hath willed
All flesh shall His salvation see;
So be the Father's love fulfilled,
The Saviour's sufferings crowned through thee.

THIS eternal purpose of God for a lost world was declared by a fivefold repetition in the Great Commission. Matthew's closing paragraph, "All power is given unto me. . . . Go ye therefore"—emphasizes Christ's authority in this commission. Mark its universality in scope and result. Luke outlines the order of procedure—Jerusalem, Judea, Samaria, and to the uttermost part of the earth; John states the spiritual qualifications and demands—"As my Father hath sent me, even so send I you." When He showed them His hands He showed them the greatness of His loving Heart. Did He ever show you?

Paul's statement of his call gives a new and startling interpretation to all the others. The great apostle to the Gentiles received his commission direct from heaven. He was appointed a minister and a witness, sent to open the eyes of the heathen, to turn them from darkness to light and from the power of Satan unto God. Paul's own experience, in fact, interprets the Great Commission for us more deeply than any other Scripture. Frederic W. H. Myers has put some of it into his matchless poem; he makes Paul exclaim:

Oft, when the word is on me to deliver,
Lifts the illusion and the truth lies bare;
Desert or throng, the city or the river,
Melt in a lucid Paradise of air—

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be kings—
Hearing their one hope with an empty wonder,
Sadly contented in a show of things;

Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call—
Oh, to save these! to perish for their saving,
Die for their life, be offered for them all.

THE Cross was not only the message of the apostles, but it was their motive, their aim and their goal. How very simply and terribly John puts it: "He laid down His life for us; and we ought to lay down our lives for the brethren" (1 John 3:16). And Peter thinks it a matter of course that the Christians scattered abroad, Jews and Gentiles, should endure fiery trial. "If any man suffer as a Christian, let him not be ashamed" (1 Peter 4:12-16). Those who shared the suffering of Christ would be partakers of His glory.

III. THE DYNAMIC OF EVANGELISM.

A recent book on missions makes the astonishing statement that "it was at Madras the Christian Church for the first time really came to grips with the great social, racial, economic and political problems with which the world is confronted. The old day of the Prince Albert coat on the cannibal islands was done; the new day of the Christian engineer of human affairs was about to begin." The new missionary programme advocated in this book is that of the social Gospel. It is indeed a revolution of missions that is here proposed. But is it wise to discard the mainspring to repair a watch? What we need to-day is not more technique, more machinery, but more power. The more elaborate the organization of missions, the more indispensable is the presence of the Spirit of God.

At times one feels, with a veteran missionary in India, that we are in dreadful peril of being dominated by the machinery we have created, and sometimes the temptation arises to smash the machinery in order to save our souls! We spend more time at councils and committees than we do in prayer. We *survey* (and rightly) every department and every province and publish statistics, but what we most need is to "*survey* the wondrous Cross on which the Prince of Glory died."

The apostolic Church began with a baptism of fire. Fire separates and fire unites; tears asunder and welds together. The fire of the Holy Spirit is divisive in its intolerance of evil, its sternness of rebuke, its judgment on sin. And the fire of the Holy Spirit unites that which was sundered. Our sectarian divisions and ecclesiastical disputes are dissolved in the furnace of Christ's flaming love.

Only the fire of the Holy Spirit will purify the sons of Levi for the work of evangelism. His ministers will then be a flame of fire. The baptism of fire will confer such energy on pastor and people that we may write over every church: "*Public Service*: Light, Heat, Power."

And God's fire spreads as well as energizes. So it was in the first century and so it can be now. A revival is like a prairie-fire, it sweeps all before it. A revival of evangelism can only come in answer to prayer. The Spirit fell on the early Church in direct answer to prayer (Acts 1:24; 4:24, 31). Our Anglican brethren are striving with sincerity to bring together the branches of the Church on the basis of the Lambeth Quadrilateral. The apostolic quadrilateral is broader and more basic for the reunion of Christendom (Acts 2:42). We read that they "continued steadfastly in the apostles' *doctrine* and in *prayers*." Would that to-day all missionaries and pastors were continuing steadfastly in Paul's doctrine, Paul's fellowship of love (1 Corinthians 13), Paul's interpretation of the sacraments, and Paul's power of intercessory prayer.

SINCE the beginning of evangelism prayer has been the secret of power and perseverance and victory. All the great missionaries were, first of all, great in their prayer-life. Paul's prayers teach us what intercessory prayer can be and should be. Compact sentences, weighty in thought and deep emotion, comprehensive in spiritual insight, wrestling against the powers of darkness—such are the prayers of the dauntless apostle. And the result was victory.

It was Paul's prayer-life that produced the kind of Christians we read of in the New Testament, abounding in every good word and work. If you desire to learn the secret of communion with Christ and of power for service, read Paul's epistles. Study his prayers and confessions of sin. In such case, to go back to Paul is to go back to Pentecost—and the only dynamic of missions.

WE dare not build our hopes on governments or treaties, or maps of a new world-order. Prayer and the power of the Spirit—these are the hope of missions in every land. The energies of the universe, nay of God Himself, are at the disposal of those who pray. "Ye shall receive power, *after* that the Holy Ghost is come upon you." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). So it was in the beginning, is now and evermore shall be until the kingdoms of this world are become the kingdom of the Lord and of His Christ.

HOW MANY GO TO CHURCH?

Public opinion pools recently undertaken by daily newspapers to ascertain what proportion of the population of Britain attends places of Christian worship agree in the following estimates: regular church-goers, between 15 and 20 per cent.; occasional church-goers, a further two-fifths; non-church-goers, the other two-fifths. This conclusion is drawn by the report, published in *The British Weekly*, of the Mass Information Organization which collated the results of the newspapers' inquiries and compared them with the findings of its own investigators.

All those who said they went to church did so spontaneously and no prestige issue was therefore involved.

E. P. S., Geneva.

¶ *One factor in Finland's greatness*

Women's Work in the Church of Finland

H. Söderman

In our last number we published an article on Finland by Bishop Gulin. We are glad in this number to publish an account of the contribution of women to the Church in Finland.—Ed.

IT is traditional in the Finnish nation and the national Church that women should occupy a very important position. Finnish mothers sow in the hearts of their children at an early age the fear of God and love for the national Church. This has welded the Finnish people together. The fact that the greater part of our nation (ninety-five per cent.) belongs to the same Church has been a great source of power and blessing in the gloomy days of trial. During its existence the Finnish nation has been at war on an average for a hundred years in the course of five hundred years. When men have gone to war, women have filled their vacant places. Under the pressure of circumstances the Finnish woman has had to develop her powers of mind and body in fields of work that perhaps elsewhere have been regarded as belonging to men. No doubt this accounted partly for the fact that Finland was the first country to give women the right to vote. This was a natural result of the tasks imposed upon Finnish women by history.

Almost all doors are open to the Finnish woman. She is free to develop her gifts and choose such a profession as enables her to make the best use of her intellect, knowledge, and experience for her own good and for the good of society. In Finland there have been alert and able women who, as pioneers, have secured for women the position they are now occupying in society. Side by side with men, women are bearing the responsibility of the future of our nation in our social life in general. Their share in the life of our national Church is also noteworthy. Especially in the different fields of practical Christian work there are many opportunities open to women.

When we turn to women as church-workers, first of all we must mention the deaconesses, or parish-sisters. It was at the beginning of last century that the idea of deaconess work began to gain a footing in our country. The first inspiration was derived from the deaconess work started by Fliedner at Kaiserswerth in Germany. For many decades this welfare work, created by Christian love, gave birth to ever-increasing forms of activity.

Deaconesses or parish-sisters receive their training in deaconess institutions. The duration of the training is four years, and after that the sister is ordained deaconess. The ordination is a church ceremony, at which the deaconess receives the blessing of the Church for her work.

Parish sisters have specialized in the care of the sick, aged and poor. They visit from house to house, nurse the sick, and even do domestic and other tasks at the homes of lonely, sick and aged per-

sons. They render pecuniary help and clothes provided by the congregation and carry out Christmas collections and distributions. Deaconesses, of course, seek to provide spiritual help. They see that the Word of God is offered to all, and they endeavour to encourage its reading. They assist released convicts, women giving birth to illegitimate children, fallen women and women in danger of falling into vice. Deaconesses approach them with love and attempt to lead them into better conditions. They are also particularly interested in child welfare.

Watching and praying, they wish to be obedient to the commandments of their Lord in everything. As servants of God they take their duties from His hand and in humility observe the guidance of the Word of God and of His Spirit in their work.

In Finland there are now four different deaconess institutions in operation, and to them belong altogether about 1,300 sisters. Some of the sisters are at work in hospitals in connection with welfare institutions, but most of them are working as parish-sisters in different congregations. Recently the Church of Finland (the Finnish Evangelical Lutheran Church) has acknowledged deaconess work as its own. Previously deaconesses were employed by the town-missions and deaconess societies, but the 1943 Church Congress incorporated them officially in the life of the Church. According to Church law there must be at least one parish sister in every congregation. Consequently the office of deaconess in the Church is an ecclesiastical one sanctioned by law.

In the Finnish Church there are also women workers with university education. Women in Finland may take the same theological courses as pastors, but they are not ordained pastors. The number of Bachelors of Divinity amounts at present to eighty. In the bigger congregations, especially in towns, they act as leaders of youth-work, with the object of guiding young people to the Lord. By means of different working methods they endeavour to gather young people in order to arouse in them interest in the Bible and good aspirations. They lead Sunday-schools, Bible-circles and clubs. These "women pastors," if I may so call them, have often been in a position to act as special instruments of the Lord. Youth work has received fresh impetus in many congregations through their activities. They are in this respect a great gift of the Lord to the Finnish Church at a time when there are so many different powers struggling for our young people.

THE Finnish Church has reason to be grateful to the Lord for these "women pastors." They do not ask for any leading position in the congregations. They only beg to serve the Lord with the gifts He has given to them. They have devoted themselves to this work, hearing the call of God and knowing that "the harvest truly is plenteous, but the labourers are few."

The work of parish sisters is limited first of all to the poor and suffering of the congregation, whereas the women workers with university education are engaged above all in spiritual work, their activities being directed to all classes of society, and particularly to the educated class. The activities of these two groups of women

workers are complementary; both groups are badly needed. Women Bachelors of Divinity are called to their work by the congregations and receive their salaries from them. The 1948 Church Congress proposed to have the office of woman Bachelor of Divinity made permanent.

The need of these women-workers is felt more and more urgently. Their number is still very small, but it is to be hoped that it will increase. Their position as workers in the congregation is not always an easy one, but in this respect, as in all the work of the Kingdom of God, He is sure to lead His work through difficulties to victory which will be a blessing to many.

WOMEN have special opportunities to work as teachers of religion in the schools. Religious teaching in Finland is a compulsory subject in all schools, comprising two hours of instruction a week. Moreover, in all schools the day begins and ends with a common act of worship attended by all pupils. In particular as teachers of religion in the secondary schools women have a unique opportunity to care for the spiritual needs of their pupils. Many a young girl has learned to know her Saviour through her teacher of religion, and has been permanently influenced by her teacher in the choice of a calling. University education is a condition of the admission to the position of teacher in the secondary schools, and the teacher is subject to the regulations of the Board of Education. Of course men also are employed as teachers of religion as well as of other subjects in general, but a large proportion of the teachers are women.

A pastor's wife has always had her own share in the spiritual life of the congregation. Her field of work is a large one. The methods of women workers described above are within her scope. As "mother" of the congregation she has the task of making her home into a home of the congregation and of supporting her husband in his work. There prevails a unique atmosphere in a Finnish country vicarage. It is full of comfort, dignity and cordial Christianity. The creator of this atmosphere is the pastor's wife. Finnish pastors' wives have a society of their own. They have a meeting every year to discuss questions pertaining to their work and to receive personal spiritual renewal.

Other women's societies are the Young Women's Christian Association, the Finnish White Ribbon, the Nurses' Christian Association, the Girl Scouts of the Congregations.

The Finnish Missionary Society occupies a special position among the societies. There are missionary associations and missionary sewing-meetings in almost all congregations whose object is to support missionary work. Missionary conventions are arranged at which workers of the Finnish Missionary Society, both men and women, who have returned from the mission fields, appear as speakers. Besides the missionaries' wives there are also women physicians, nurses, midwives, teachers, deaconesses and women Bachelors of Divinity engaged in missionary work.

The share of women in church-work is by no means limited to these permanent workers of the congregations and societies. Every

living Christian is a worker in her own place, and there are opportunities everywhere and for all to take active part in church work. The Finnish Church has always had modest, self-sacrificing members who have devoted themselves to the service of their Lord without asking for anything in return and without sparing their trouble and strength. It is a great inspiration to see these simple-hearted, humble persons, especially in the country —instruments of God who have grown in His school and become rich in His service. They are real mainstays of the Church of Finland. We know that only by the wonderful grace of God toward our country and nation little Finland has not perished in the conflict of nations. This I believe is to be attributed to the quiet work of these prayer-warriors.

Multiform voluntary work opens to women in the field of congregational activity. Most of the religious choirs consist of women. The women members of the congregations and societies conduct clubs and Bible circles; they appear as speakers at open-air meetings, at the meetings of the street-mission and on many other religious occasions. Everywhere they are assisting the regular workers of the congregation. The founder of the Salvation Army in Finland was a woman, and women act as preachers and do social work in connection with the Salvation Army.

THE refreshing winds of religious awakening have enriched the activity of our national Church again and again. They have given new courage and hope for the future to the Finnish nation, which has had to suffer so much. This awakening manifests itself in the individual's relation to God and to the community. One result of the awakening is the fact that a changed woman is able and permitted to serve God and her country in a way that gives her satisfaction and corresponds to her abilities and possibilities.

FORWARD MOVE

According to statements made by Bishop E. G. Gulin, every seventh person in Finland is a displaced person; every fifteenth woman is a war widow; every twelfth person is an invalid, and every tenth child is a war orphan. Two-fifths of the national income until 1953 goes for reparations. Sixty per cent. of the fleet is gone, and one-twentieth of the arable land no longer belongs to Finland. All the churches in the north were burned, with the exception of two. No licences to build churches are being issued, since the housing shortage is so acute. And yet a great evangelistic programme has been undertaken by the Finnish Church. Under the leadership of Bishop Gulin and the Rev. Frank Menga, with the help of 200 lay workers, mass meetings have been held, which have reached high school, university, and seminary students, as well as thousands of others.

A Shetland Cottage Meeting

W. Graham

FEW people in the South realize what Church attendance means for the folks of the Far North.

Many of them live miles away from the nearest place of worship and, quite obviously, the old people are physically unable to face the long tramps over hills and valleys and moors exposed to winter storms and snows.

It is equally obvious that the Church dare not neglect the people and thus, to meet their spiritual needs mid-week services are held sometimes in little hill-side schoolrooms, but more often in the cottage homes of the islanders.

Shetland folk have always been intensely religious and no evening of the week is looked forward to more eagerly than the evening fixed for their weekly Cottage Meeting.

Perhaps it has been a busy and worrying day for the housewife laden with the cares of the home and croft, while her husband may have been away on the hills all day tending the sheep and seeing to the endless details of life on a farm, but weariness is forgotten on Cottage Meeting night.

From the beam of a low roof, an incandescent lamp sheds its bright light all around the kitchen while a blazing peat-fire radiates a comforting warmth. The table is bare except for a Bible put there for the use of the minister or missionary.

Perhaps the night is bad with inky sky and heavy rain, but weather is no deterrent to those people intent upon the worship of God. Slowly they gather from neighbouring crofts or farms. The door opens, there is a sudden gust of chill northern air, the gleam of an oilskin coat and a soft word of greeting—in English always, but with a delightful Norse accent that falls so pleasantly on the stranger's ears. His oilskin and Sou'-wester hung up, Peter from the croft over the hill, steps into the warmth of the kitchen. A fine specimen of Shetlander in his home-knit seaman's jersey, Peter has sailed the seven seas in his day and has seen more countries of the world than parishes in his native islands.

Then a few of the old folk arrive from houses near at hand. Grateful always to the ministers and missionaries who make such meetings possible, the women-folk have contributed magnificently to the Home and Foreign Missions of the world-wide Church. Through gifts of their renowned island hosiery they have contributed about £500 per annum for the advancement of the Kingdom of Christ.

Like his people, the minister has to walk many miles, perhaps, to the meeting-place, but on his part, as on theirs, it is all done willingly and uncomplainingly.

Stepping into the little kitchen he greets each member of the waiting audience individually with a quiet word and a warm handshake. He knows them all for miles around. They are his family and he watches over their daily fortunes with a never flagging sympathy and interest.

The low hush of friendly conversation ceases, for worship is about to begin. The service opens with a hymn. Sankey's is the favourite

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That is just what their minister or missionary gives them. As he tells them from the rich storehouse of his own experience of Christ's adequacy to meet every human need one can see the change come over troubled faces. Eyes seem brighter and all their troubles, met by the answering comfort of God's love, just seem to vanish.

There is something unforgettable in experiences like this. In a world where all is change and unrest and uncertainty, the changelessness of Christ comes to tired hearts with a new thrill.

When the address ends and the little gathering rises for the singing of the final hymn, there is a note of assurance in the singing that cheers the heart.

Outside, the air is chill and some will have a few miles to walk in order to reach their own homes, but they won't think of the miles after what they have heard tonight. Some One Else is going home with them that He may abide in their homes and hearts for ever.

THE FLOWING TIDE

Mr. Frederick Glass, who for many years has directed an extensive colportage work in Brazil, says:

> "We are seeing around this part of Brazil (North) the first real signs of a Holy Ghost revival in the history of this great land. All denominational differences have sunk from sight, scores of churches have been marvellously revived, including the pastors, and many hundreds of Roman Catholics truly converted. Besides great crowded meetings nightly, huge open-air meetings are being held in the very centre of the city of Recife, the chief city in Northern Brazil. At these meetings one of my veteran colporteurs sold nearly a thousand Gospels and thirty New Testaments."

The wave may break in failure,
But the tide is sure to win.

"His Dominion shall be from sea to sea."

Points to Ponder

The British Council of Churches' Committee on Evangelism stresses the great importance of united evangelism. The Editorial points out that the Churches must find ways and means to work together on a common basis.

* * *

Strange ideas about the motives which lie behind missionary work are corrected in the article: "The Motive for Missions," by the Rev. W. H. Murray Walton. See page 133.

* * *

The article on "The Churches and South African Affairs" makes it clear that the Church believes that in harmonious racial relationships lies South Africa's only hope. See page 139.

* * *

In the article "Chinese Communists" we read of "the official method of frightening people into subjection" in some areas of Communist China. It is rumoured as this goes to press that Mao Tso-tung is likely to be tolerant towards religion. See page 144.

* * *

Persia is changing under the impact of Western civilization and the work of the Christian Church must be strengthened if spiritual change is to keep pace with material progress. See "The Story of Iran," page 147.

* * *

The indigenous Church in the Pacific should not be hindered by Western denominational traditions from giving its own peculiar contribution to the Church universal. Adequate training of leaders from scattered islands and racial groups is a present problem. See page 151.

* * *

Gospel Commandos: why not? "Mexico's Commandos" tells of dare-devils all, facing Salvation experiences somewhat similar to those in the earlier days of the Army in England. See page 157.

* * *

How can the Christian conscience be aroused on the question of the Palestinian Christian refugees and on the problem of the Christian sublimation of their dispersion? See page 161.

* * *

Much prayer should be offered for Siam's needy field and for the opening of Nepal. See pages 164-166.

* * *

The article "Evangelism To-day" is a challenge to earnest prayer. See page 167.

* * *

"Women's Work in the Church of Finland" tells of the example set and the remarkable work done by women in that land. See page 173.

The World To-day

Thomas Cochrane

ALTHOUGH Evangelism is the primary task of the Christian Church there is but a tepid interest in it on the part of many Christians. There must be latent talent in the theological colleges that could be trained and set apart for this vital ministry. The "Quarry" articles sent out by the World Council of Churches have covered Evangelism in the United States and Britain, and if National Councils of Evangelism could be formed in various countries, the World Council could be the clearing house for them all and such articles would be even more informative, educative and of great value as a contribution to an "all the world" view of Christian progress.

China

Among the outstanding subjects which concern the world to-day, China takes a high place. Communist victories have created a situation of the utmost gravity. In his recent visit to China the Rev. Noel Slater, Secretary to the China Universities Association, gives some most interesting facts. He tells, for example, of the request made by a Government university to Cheeloo Christian University for accommodation for its 200-300 Arts students in some of Cheeloo's empty premises. This was granted and excellent relationships now exist. Thus there has arisen a unique situation in which a Christian and a Communist university share the same campus! British Aid to China received and distributed recently £8,000 for the welfare of Chinese children.

A recent survey estimates that sixty-four millions of China's children are under-nourished. We get brave letters from China telling of interest in the Christian message among students, and voicing the difficulty which missionaries have in making a decision as to whether to leave or stay. They feel that to stay may embarrass the Chinese Christians, but when the matter is raised, the Chinese Christians often express the desire to run the risk of the missionaries' presence and promise to do their best to support them if money from home ceases. One missionary writes that he has a whole bag of oatmeal so is safe to have porridge for a year!

Central Asia

Historically so interesting, this region receives little thought or prayer to-day by the Christian Church. The area covered by this term is immense. It stretches from the Caspian Sea to the Pacific and from Siberia to India. It is a medley of peoples and languages and in it and its borderlands there are probably nearly fifty million people. Here and there is some Gospel penetration by occasional contact and literature, but it can generally speaking be reckoned as unoccupied territory from the missionary point of view. It is largely affected or already penetrated by Communism.

It is a stronghold of Islam. Mongols and Tibetans are Buddhists, but there are parts here and

'I see my full share of misery'

"Illness so often has its roots in unhappiness and personal troubles. Problems like that are never easy to solve, but more than once I've found that The Salvation Army can lend a hand."

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there, even in Russian Turkestan, where groups of Christians are found.

Politically, Britain is interested on the Indian side. China and Russia meet in Chinese Turkestan. Japan influenced Inner Mongolia, but this influence must now be lessening. Britain and the United States have consulates in Chinese Turkestan, whose capital is Urumchi, once occupied by the China Inland Mission.

Modern influences are penetrating this immense and potentially dangerous area. The danger can only be lessened or averted by Christian influences. There is ample scope for Christian teachers, doctors and others because ignorance and sickness should make them welcome even by governments as they become awake to the social and general welfare aspects of their peoples. Great needy regions like this should be targets for batteries of prayer. Even Communists may one day see that Christianity which meets the whole needs of the whole man makes Communism look pink!

South-east Asia

Here is another focal point of interest to-day. The parrot-cry "Imperialism" has obscured the dangers of conferring independence upon people who are not sufficiently prepared to exercise it wisely. The Karens in Burma number a million and a half. They are among the finest people in Burma. Many of them have embraced Christianity. They wished to remain peacefully within the British Commonwealth rather than be subjected to a majority whom they traditionally dislike. Now they are fighting for an autonomous State in Burma.

Other minorities are unhappy, and rich Burma is becoming poor: a soil for tares.

Probably more people have been killed in India since the British evacuation than during all the years of occupation. We are not suggesting retrogression from steps already taken, even if that were possible. It may be said that the occupying power might have hastened the progress towards independence, but now that the occupying power has gone the colossal communal difficulties which confronted it are becoming apparent.

PEACEFUL progress without any taint of Imperialism is hard to achieve; only the Christian way of life can effectively solve international, inter-racial and individual problems. But the Christian Church has been too slow in its expansion, and now Holland, a good colonizing power, so good that the term "partnership" might almost be applied, is facing the usual difficulties in Indonesia.

The Rev. A. McLeish, who has just returned from a visit to India, says:

> "Everything in India to-day has to be judged against the continually changing background. We learn something of that background on the political side from our newspapers, but by no means all that could be said; while on social and economic matters we are still less informed.
>
> "The predominant impression of one visiting the country is that of the disillusionment and sense of frustration among the people. The new India was launched on such high and extravagant hopes and plans that this is inevitable. It would take considerable space to

OUR TASK — IN THE COMMONWEALTH

Our Society is recruiting and sending forth young men of adventurous spirit and Christian zeal to help minister to the large numbers who are migrating from these islands to sparsely populated areas of our **DOMINIONS OVERSEAS.**

IN AFRICA AND INDIA, where the impact of the white races upon the coloured will have such far-reaching consequences, we are responding to appeals for Chaplains to work among European communities.

OUR TASK — ON THE CONTINENT

Amid the continued confusion of **CONTINENTAL EUROPE** our Chaplains ministering to communities of British people are contributing to the fulfilment of the task of bringing order out of chaos.

To carry on this vital work we need YOUR help.

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a land of great possibilities, where new industries are being established and pioneers are locating with a view to greater development, sends an

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to provide two American organs for our Mission Stations at Sandvoort and Sharon. Congregations in British Guiana are steadily increasing and open-air services are playing a great part.
The great need in this rapidly developing country—as large as England, Scotland and Wales—is for a strong Church.

They are relying on us to help them.

Kindly send contributions to:

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'Where you are is of no moment, but only what you are doing there. It is not the place that ennobles you but you the place; and this only by doing that which is great and noble.'—PETRARCH.

N.B.—ANNUAL MEETING, Tuesday, May 10, 3 p.m., KINGSWAY HALL.

Chairman: **The Rev. MARCUS KNIGHT, B.D.** *Speaker:* **The Rev. F. W. PEACOCK.** *Please book this date*

describe this background in any detail.

"How does the Church fare in the new set-up? On the attainment of independence the Church entertained great hopes of conducting a fruitful evangelization throughout all its areas. In this there has been great disappointment inasmuch as the spiritual state of the Church did not justify or make possible any great advance. Methods and plans of work, it is realized, are not enough, nor is evangelism in that sense enough. Every thinking man is at the moment concerned almost wholly with the low spiritual state of the Church, and evangelism (for it must be carried on) has to be the evangelization or deepening of the spiritual life of the huge nominal church membership throughout the country. Many of the great plans that had been formulated, and which it was attempted to put into operation, have, therefore, for the moment been laid aside.

"The demand continues for greater Indian control and leadership, although this is qualified by the sense that the help of those missionaries in whom they can place confidence is needed. The critical question is therefore that of the quality of the missionaries who can most help in the nationalistic and psychological and spiritual condition of the Church. The task is no longer one of doing things for the good of others, but seeing such things better and better done by our Indian brethren. That is the crux of the missionary task, and for the individualistic and aggressively minded Westerner it is a peculiarly hard one."

Ashrams

Ashram leaders in conference urged that *ashrams* had an important rôle cut out for them, namely, of being in a position to interpret Christian thought and life to non-Christians in forms that would be understood by them and of interpreting the best in Indian life and tradition to the Christian community. This would contribute not only to the indigenization of Christianity, but, more than that, to a new technique of evangelism. It was decided also that they should produce creative literature. It was felt that there was need for some sort of federation of *ashrams*. A disturbing feature was that the Churches were not taking a sufficient interest in the *ashrams*. The *ashrams* should be to the Churches what a laboratory is to the sciences. *Ashrams* consider themselves to be hand-maids to the Churches, never apart from them.

Achievement

In spite of much justifiable criticism the Christian Church has initiated and supported educational, philanthropic and social work throughout the world. During the last 150 years, through missionary enterprise, it has blessed mankind to an unprecedented extent and has become the strongest fellowship of love and goodness upon earth. It has pioneered where Governments have followed under the stimulus of its example. It has relieved human misery. It has upheld moral standards and changed men and women into shining examples of what its univeral influence could achieve.

The Arab League

This consists of seven States: Syria, Lebanon, Transjordan, Iraq, Egypt, Saudi Arabia and Yemen. This League was formed on the assumption that union would be strength and it received encouragement from those countries which hoped that it would form a buffer block against Communist expan-

sion in the Middle East. This block was potentially over thirty times as strong as were the Jews, but divisions and suspicions weakened it. King Farouk was probably thinking of a Caliphate which would make the Egyptian ruler the successor of the late Turkish Sultan. Perhaps other leaders shared the same dream. Israel was united and Israel prevailed. We wonder whether Jews, steeped in the wonderful lore of the Old Testament, pondering over Isaiah's words (ch. 29:9-12): "All vision is become unto you as the words of a book that is sealed," think of the New Testament which reveals their Messiah whose acceptance by them would make them a blessing to all mankind, destroy anti-Semitism for ever, be a fulfilment of "all Israel shall be saved" (Rom. 11:26), and a realization of the vision suggested in the fifteenth verse of the same chapter: "What shall the receiving of them be?"

Africa

There are bright spots in the news from Africa.

Swaziland

A new project is being undertaken in Swaziland which will have a good effect upon the well-being of about 186,000 inhabitants. It is a scheme of afforestation for 35,000 acres of high land by a company formed for the purpose. Another 20,000 acres may be added later. The first cutting will be made in ten years, when 5,000 workers will be employed. At present approximately 400 are at work clearing land, erecting houses, and building roads. There will be no exploitation of the African. Good homes are to be provided, and the children will be sent to school. The health and general welfare of the workers will be safeguarded. The project presents a great opportunity for the Church of the Nazarene, for the Company will avail itself of the mission's hospital at Bremersdorp and its clinics.

Ethiopia

The Ethiopian Government is favourable to the United Presbyterian Mission occupying a vast territory all the way south from the Blue Nile in the north to the borders of Uganda and Kenya. There are many centres of large population in this territory and no mission work of any kind has ever been attempted in most of them. The Government is particularly interested in having the Mission establish hospitals, and if they agree to do this they can carry on any other type of mission activity without restriction. Since the restoration of the Ethiopian Government there has been a phenomenal growth of education, and in places the provincial Governors are literally begging the Missions to come in with schools and evangelistic agencies. Ethiopia represents a great open door to-day. In order to avoid friction with the Coptic Church the country has been divided into zones, and ready permission has been granted to accredited mission agencies to enter the pagan territories as there no opposition would be encountered from the Copts. Addis Ababa remains a cosmopolitan centre, where it is hoped that there will be no religious friction.

Inter-Varsity Christian Fellowship

Considerably more than a thousand volunteers for the foreign mission field have responded to the call during the past year through

the ministry of the Inter-Varsity Missionary Fellowship, which is doing excellent work among the young people in colleges and universities.

Spain

Extracts from a Memorial from Protestants to General Franco:

H.E. The Chief of the Spanish State,
Royal Palace,
Madrid, Spain.

Most Excellent Sir,

The Catholic, the Protestant, and even the secular Press, have recently published some reports of the persecution that the Evangelicals in Spain are suffering at present. It is difficult to understand this, since in different interviews that your Excellency has had with foreign reporters, your Excellency has always manifested that in Spain there was religious tolerance, by which we understood that legally and truly religious tolerance had been given to all the Spaniards.

But the world Press gives us the news that Evangelical churches have been destroyed or closed and that Evangelicals have been fined in Granollers, Rubi, Barcelona, Madrid, Valencia, Linares, Villanueva y Geltru, Albacete, Denia, Alicante, Alginet, Alcira, Archena, Jativa, Lugo, Medina del Campo, Manllue, Vich, and many other places.

We heard also that the Evangelicals who are teachers are not allowed to exercise their profession; that the Evangelicals who have to go to the military service go to prison for refusing to worship the Host; that many children of Evangelicals are not admitted to the schools; that Evangelical couples are not permitted to marry by civil law if one of them has been baptized in the Roman Church, even if this was done without their consent; that the Evangelicals are not allowed to be buried in accordance with their Evangelical principles . . . it is impossible to understand that in the twentieth century the Evangelical minority in Spain can be humiliated and persecuted in such a way.

As Christians we protest energetically against this persecution of the Evangelical Spaniards, and we ask your Excellency that you may deign to give truly religious tolerance to all the Spaniards in agreement with Article 6 of the Spanish Bill of Rights. . . .

Clearly Franco's position is unenviable: on one hand the Roman Church is pressing him to dedicate Spain to the Virgin Mary—that is to suppress all so-called heresy; while on the other rises this indignant cry.

Russia

It is reported that the Greek Orthodox Church intends to print an edition of the Bible at the Government printing works in Moscow, and that the American Bible Society has offered the plates from which an edition of Russian Bibles was printed in America. The " All Union Council of Evangelical Churches—Baptists " is also arranging to print the Scriptures in the Russian language.

In Brief

Kagawa says that Japan is undergoing an unparalleled revolution. Her defeat shattered the mythology of Japan and introduced reforms that would otherwise have taken centuries, but the only foundation which can sustain a new superstructure is the Christian faith.

Dr. Syngman Rhee, who comes of royal blood, is President of the Republic of Korea. He is a

YOUNG CHRISTIAN WOMEN

who are keen evangelicals, experienced in soul-winning, and with a real missionary vocation, are urgently needed on the Christian frontier in India and Pakistan to co-operate with the indigenous Church in bringing the Gospel to the 200 million women of these dominions.

The Churches in China are also appealing for help.

Please write for further information regarding the present opportunities in medical, educational, and evangelistic spheres of service to :

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CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY

19-21, Conway Street, London, W.1.

¶ *"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace."*
"Ye that are the Lord's remembrancers keep not silence."

ISAIAH 62 : 6

The Workers in the

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(British Society for the Propagation of the Gospel among the Jews)

are amongst the Watchmen and the Remembrancers

Join their company and by your service and sacrifice hasten the day when all Israel shall be saved

President :
A. LINDSAY GLEGG, J.P.

General Secretary :
Rev. A. G. PARRY,
7, Great James St., London, W.C.1

Christian and says: "We shall continue to welcome in full co-operation the splendid and generous interest of Christian Churches abroad." How necessary this is can be judged by the fact that eighty-five per cent. of Korea's literature is published by the Communist press.

Changes are slowly sweeping across Tibet. The Dalai Lama, it is said, is anti-Communist.

One hundred students in China, representing twenty universities, have launched a prayer movement embracing China's and the world's youth.

The United Church in the Philippines embraces one-third of the Protestant Christians in the Islands, and negotiations are proceeding for including three other Protestant Churches which would bring the total to eight denominations.

Half of the two million people in the South Pacific are now professing Christians. To evangelize the remaining million, nineteen missionary societies have formed joint plans.

Broadcasting-stations are multiplying. The Christian Church should be enterprising in raising money to use them.

Two hundred and forty million have been added to the world's population in ten years in spite of war and famine. Not only the human race but vegetation can be destroyed by weapons, clinical and biological, more dreadful than the atom, which are even now being studied in the world's arsenals. Intelligent Christian progress is the world's only sure safeguard.

We are always disturbed when missionaries talk of "passing on responsibility gradually to the Native Church." We would that all missionaries would read *Missionary Methods: St. Paul's or Ours?** and *The Spontaneous Expansion of the Christian Church.* The second of these has just been reprinted with a foreword by the Bishop of Worcester.

The Haka Church in the Chin Hills, Burma, has been expanding wonderfully, and when the missionaries had to leave, became self-supporting. Last year it raised 30,000 rupees.

The existence of the Iranian Church is the hope for the future in this part of the Middle East. The opportunity for building up a witnessing Church is greater in Persia than in any other Moslem land of the Middle East.

It would be well if we could introduce into Africa and emphasize among all races the need for new standards which rise above race and colour—intellectual, moral and spiritual standards.

The growth of the Evangelical Church in Latin America is striking. In the last ten years hundreds of new Churches have been opened in Argentina. A Roman Catholic priest puts the number of Protestants in Brazil at a million. In Mexico Presbyterians report nearly 200 new church-buildings, built by believers themselves.

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* *Missionary Methods: St. Paul's or Ours?* By Roland Allen. World Dominion Press. Price 5s.

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